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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

NO. XXVIII.

PRACTICAL EXPOSITION OF ISAIAH IX. 6.

This passage, in which some person is called *wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace*, is generally viewed as forming a prophecy of the messiah, and as such I shall at present consider it. We sometimes hear it adduced in support of the doctrine of the trinity, but I perceive nothing in it inconsistent with the perfect unity of the God and Father of our Lord Jesus Christ. I shall accomplish my purpose, if I make the prophecy as clear to other minds as it is to my own, and if I at the same time present the requisitions it impresses.

My readers, do you feel and acknowledge the munificence of divine goodness? Do you realize what the Eternal has done for your salvation? He has commissioned to you a messenger, whose name is called WONDERFUL. This personage had been the subject of prophecy 4000 years. 'The seed of the woman shall bruise the serpent's head.' Wonderful is the annunciation of the coming, the near accomplishment of this event. The angel proclaimed to the virgin: 'Hail, thou who art highly favored! The Lord is with thee. Blessed art thou among women. The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy child of thine shall be called the Son of God.'

Wonderful and inscrutable were the circumstances of this child's nativity. Although the world which he was sent to redeem, gave him no other welcome of hospitality, than a manger could afford him, a miraculous Star stood over his humble birth-place; the good tidings of great joy were communicated by a messenger from the Most High; and voices of a multitude of the heavenly host were heard, praising God and saying: 'Glory be to God in the highest heaven! peace on earth! good-will toward men!'

Wonderful were the circumstances of the baptism, wonderful the wisdom and power, of the Messiah. His example was perfect and irreproachable. He imparted the will of Him who sent him, unalloyed by any mixture of human imperfection. Wonderful was the energy of his miraculous powers. In proof of his mission, he restored the demoniac to a sound mind; he restored the withered hand; he cleansed the leprous; he gave sight to the blind; with a *few loaves and fishes he satisfied* the hunger of many thousands; the dead he called forth to renewed life; more than once came the attestation from heaven: This is my beloved Son, in whom I am well-pleased: hear ye him. Agonizing were his trials: crucified by the malice of his countrymen,—those countrymen at whose impending destruction he wept,—he committed his spirit into the hands of his Father. But behold! wonderful are the events accompanying his crucifixion: Darkness covers the land; the veil of the temple is rent asunder; the earth trembles, and the rocks are shivered!

And is this the consummation? Lo, the mighty power of God! This wonderful being rises glorious from the tomb, a new-born Star, in the vigor and vividness of immortal youth. To you,—to all who hear the voice of the christian revelation,—to you he brings the proffer of pardon, the opportunity of eternal life in the many mansions of heaven. But view the ingratitude, the depravity, the reckless indifference of man. How few, alas, how few welcome the advent of him whose name is called *wonderful!* And who of you, my readers, receive this son of the Highest as your COUNSELLOR? Who of you go exclusively to him for divine information? Where is your imitation of his example? Where your observance of his golden rule? Have you made him the man of your counsel? Does God see you from year to year forsake all and follow him? or does he not rather see you, like his own disciples, forsake and flee from him? Even when your whole head is sick, and your whole heart is faint, does he not see you stand aloof from this spiritual physician, this counsellor of the Soul?

Had not the heavenly counsellor been commissioned to remove the maladies of your mind, you would not have been criminal in your dying state;—not criminal to the same extent;—but now he has been commissioned, your sloth, your fatal procrastination, are altogether inexcusable. God of heaven and earth! Is not this counsellor from thee worthy of credit?

Behold, he comes also in the name, the character, and energy of THE MIGHTY GOD himself. His *name is called* Immanuel, or God with us; and to this august designation he proves himself entitled. You imagine, perhaps, that were you to see God manifested in human nature, you would shrink at the thought of disobeying his every mandate. But such is far from being the truth. So powerful, so *overwhelming* I may say, are the evidences of Immanuel's commission, as the representative of the mighty God, that were you this moment to hear him knock at your door, were you this moment to see him enter your house, whatever he might command you to do, you ought as unreservedly to perform, as if the command issued from the lips of the Infinite and Almighty. Christ, in his mediatorial character, is the same to you as the mighty God. Do you hail him as such? Do you perform his commandments as such? Do you confide in his disclosures as such?—My readers, if you believe that Jesus is an all-sufficient Savior; if you believe that he speaks in the name and character of the mighty God; where is your performance of duties prescribed? Why have you not become christians? Why have you not first sought the kingdom of God, and that righteousness which he requires? How many have yet to repent! How many of you are still in your sins! *All other things* you have sought, and with much ardor and zeal; but the prime object of a christian man and christian woman, even the kingdom of the mighty God,—where is it? it remains like the city of Palmyra, or Tadmor in the Wilderness, unsought and unknown. You have seen the miraculous splendor of the mighty God, manifested in the person of the Messiah; but, as to any purposes of guidance, how very few derive advantage from his light! The illumination of Immanuel has overspread your borders, but how many still dwell in the land of the shadow of death!

Once more, my readers, God has sent you that ambassador, whose *name is called* the EVERLASTING FATHER, or father of the age.

This expression is somewhat peculiar, and I wish you to understand its import. In the Hebrew language, the conductor or manager of any thing, is called its father. Father of the age, therefore, or father of the future age, means the same as conductor of the christian dispensation, superintendent of the gospel of grace, author and finisher of your faith. As all scholars, perhaps of every persuasion, agree, this is the exact meaning of the original. The translation, everlasting father, instead of father of the age, is manifestly erroneous. This you perceive yourselves; since it implies, that the Son of the Father is the Father himself; and all denominations make a distinction. This distinction is usually expressed thus; he that sends and he that is sent, the sender and the sent.

The Supreme Being, then, commissions a mediator to his lost world. He commissions him, whose name is called the father of the age, the founder of the christian system. This mediator comes with motives and means, with hopes and promises, with warnings and admonitions, with persuasions and expostulations, to every heart. Let every heart receive him, and thus find in him, what he is in the last place revealed to be, THE PRINCE OF PEACE, the messenger of peace and salvation to his soul.

[From the Eclectic Review for February.]

ENGLISH CHURCH AND DISSENTERS.

It is a most remarkable feature of the times—in some of its bearings an ominous one—that, rapidly as the Protestant Dissenters of this country have of late been rising in political importance and moral strength, and altered as is their social position, through the revolution that has taken place in public sentiment, and the giving way of ancient prejudices, still more than in consequence of the removal of civil disabilities; nevertheless, the language, the spirit, and the conduct of the Established Clergy towards this large portion of the nation have undergone no corresponding change. With some honorable exceptions, their assumptions are as haughty and intolerant, their spirit as illiberal and sectarian, their bigotry as unrelenting as in the days of [illegible] The times are changed; the spirit of the Government is changed; the laity who adhere to the Establishment have become more liberal in their feelings; better principles have succeeded to the church-and-state fanaticism of other days; but the Church retains her rigid, inflexible, unimproved, unimprovable character. In love with her coifs and her brocade, the venerable antiquary will not suffer a plait in her dress to be altered. Her canons and her rubrics, her prayers and her anathemas, she continues to make the law of orthodoxy and the rule of ecclesiastical obedience. The high churchman is the high-churchman still; and if our readers wish for his portrait, behold it as drawn by a writer whom the British Magazine has lauded as *Facile Princeps* among the journalists of the present day.

'We love not men who dub themselves "high-churchmen:" they have been the scandal and weakness of the Church from the day of their parent Laud downward. They are half Papists; men who much prefer a Church without a religion; men who, in the true spirit of the Jewish priests, would condemn our Lord and his Apostles for turning the world upside down, and who practically renounce every principle consecrated by the blood of the Protestant Reformers. Generally they may be distinguished as half prig half dandy, perfumed and powdered, and a little corpulent; one-third Protestant, one-third Papist, one-third Socinian; in profession altogether liberal, in pursuits wholly worldly. These are the men who call themselves 'high-churchmen;' a very different class, indeed, from those upon whom the name which they have rendered discreditable, is fixed as a term of reproach.'—*Standard*, Jan. 11, 1836.

This is a faithful witness—from a most unimpeachable authority. The portrait is to the life, and our readers will instantly recognize its fidelity. But there is another class of high-churchmen—would that we had their character portrayed in the same vivid colors, to serve as a pendant! Mr. Jay, in the passage cited from his recent sermon, in our last Number, has sketched out their general features; and we may now again ask with him, 'What is High-churchism but Popery in the bud or in the embryo?'

Dissent is unscriptural and unjustifiable, reiterates Professor Lee:—he has *proved* it, so that 'no possible doubt can remain on the mind of any man!' He has settled the question, put an end to the controversy, and left every Non-conformist without excuse. But was not all this proved long ago? Do not the canons of the Church demonstrate it, by anathematizing all who think otherwise? 'Whosoever shall hereafter affirm or maintain that there are within this realm other meetings or assemblies, or congregations of the king's born subjects, than such as by the laws of the land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches, let him be excommunicated, and not restored, but by the archbishop, after his repentance and public revocation of such his wicked errors.'* Merciful and tolerant Church of England! How utterly unjustifiable is dissent from such an Apostolic Institution! 'How stands the case with Dissenters?' asks Professor Lee. Why thus.

'They have *voluntarily* separated themselves from this Establishment without, as I have shown, having so much as one valid reason to assign for this act of theirs. They have engaged ministers of their own, contrary to the Apostolic model and appointments; and these they voluntarily support; and in this they glory.'†

What need of further argument to demonstrate the inexcusable wickedness of dissent, which, as Professor Lee's good brother Gathercole says, is 'a greater sin than drunkenness,' being from the Devil, 'the first Dissenter?' What a set of hypocrites and knaves were Baxter, Owen, Henry, Howe, and the rest of the two thousand clergymen who ejected themselves *voluntarily* from their benefices and cures in 1662, without having so much as a single valid reason to assign for their perverseness! Can we pity men who brought imprisonment and ruin upon their own heads by such unreasonable conduct? And then how great the guilt of the Scottish nation in rejecting this same Apostolic Church, in order to engage ministers of their own, contrary to the prelatical model! What a pity that Dr Lee had not lived in those times, to demonstrate the unjustifiableness of their refusing to be dragooned into the love of Episcopacy! But now, the Church of Scotland being established, the Episcopalians, one would think, must be the schismatics and dissenters of Scotland. No such thing. 'Mere difference of opinion held on this or that subject is not *dissent*, nor is every community of Christians necessarily a body of dissenters from every other not holding the same opinions or enjoying the same communion.' Therefore, according to Dr. Lee, it is *demonstrated*, that 'the Episcopal Church of Scotland is not a dissenting Church with regard to the Church established in that country by law.' We should have thought that the Episcopalians of Scotland dissented just as widely from the Presbyterians of the Church by law established, as the Presbyterians of England dissent from the Episcopalians of the English Establishment. Admitting that a mere difference of opinion does not constitute dissent; here is a difference of communion, which *is* dissent to all intents and purposes. And 'dissent from an established Church which is scriptural,' Professor Lee maintains to be 'unjustifiable.' We call upon him, therefore, to justify the dissent of the Episcopalians from the Scriptural Church established in Scotland. His reply is, that the Episcopal Church of Scotland is not a dissenting Church. But, in what light does the State, does the law regard the Episcopalian chapels there? Precisely as the chapels and meeting-houses of the Protestant Dissenters are regarded by the law in England. Professor Lee might possibly say, that the Episcopalians of Scotland never belonged to the Established Kirk, and therefore cannot be said to have dissented from it. This, however, being a mere quibble, we will not put into his mouth. It is equally true, that the Dissenters of England [illegible] if it be the duty of all persons to belong to the National Church as by law established, it is impossible to evade the force of the argument, that this is as much a political or religious duty (whichever it be) on one side of the Tweed as on the other.

* Canon XI. Canons VII., VIII., and X. fulminate the same awful penalty against all Dissenters.
† Second letter to John Pye Smith.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

Mr Editor,—I have read the article on Capital Punishments in your paper of the 16th, signed 'Livingston' with considerable attention, and with not a little surprise at its statements and its statements and reasonings. If this article present any thing like a fair exhibition of the arguments by which the friends of the abolition of Capital Punishments hope to convince this intelligent community, those who sustain the existing laws can have but little to fear. Examine its pursuits;—'Men collected into civil society,' says Livingston, 'possess no more or others rights than such as they bring with them into the society. The simple act of association creates no rights.' Ah! Then why do they come together? I had always supposed that men in their associated relation were possessed of rights and of course *obliged to duties* which do not belong to them in their separate capacity. Is not the right to protection of person and property by the aid and power of other persons a right created 'by the simple act of association?' Does the individual on entering society 'contribute' that right; or is it one of which we find society possessed, and which, by becoming a member of society, and not before or otherwise, he becomes bound to respect; that is, becomes thereby the subject to a new *duty*? Previous to his coming into society he had no *claims* on society to protect his person and property or no *right* to such protection: it is a right which society itself creates and by which it binds itself. 'The idea of rights' continues Livingston, 'is not evolved by the mere aggregation of numbers.' What is the meaning of this? If it means that a perfectly isolated man from his birth to his death (if such an anomaly were supposable) would have the same idea of human rights that a man brought up in the bosom of society has, it certainly is not true. If it means simply that such a man would have *some* idea of *rights*, that may be true but has no relevancy whatever to the matter under consideration. But taking the proposition in its most obvious sense I deny it, and affirm on the contrary, that the idea of *some* rights is evolved by the *mere aggregation of numbers of persons*, if by that form of words is meant *numbers of persons collected into society*.

But the way in which Livingston illustrates and attempts to establish the truth of his proposition is quite strange if not a little ludicurous! 'Governments,' says he, 'have a right to *imprison* their subjects because those subjects have a right *to shut themselves up*, and what they may rightfully do as individuals they may invest society with the right of doing. But has a man a right to sacrifice his life, to part with it, unnecessarily? Surely not. It is suicide to do it.' And it may be asked in reply, has a man a right 'to shut himself up' '*unnecessarily*?' Surely not. It is robbery to do it. But men have yet to learn, and before they can do it they must reverse the judgment of all the good and wise men of all past times, they must pass sentence of condemnation on 'the noble army of the myrtyrs,' they must prove the life-sacrifices Jesus himself, voluntarily made, and that too, for the benefit of society, the wide community of the earth—an act *unjustifiable* and wrong;—they must do all this before they can learn, *that man has no right under any circumstances to sacrifice himself.* Every man virtually does it who exposes his life for the welfare of his country, for the safety of his friends, or for the honor of the the Truth. This right does not give up to society when he enters it; he retains it as a badge of his individuality as well as of his relationship to others while he lives. But the right of society to take the life of an individual for *crime* has no relation whatever to *this* right. It rests on totally different grounds. It is a right *created* by society to meet those exigences of society that differ from any which can occur to the individual considered merely as such.

Again:—'Society,' says Livingston, 'has no right to take life for the *general welfare*; for such a right cannot be derived from its individual members.' Whether it can or not does, by no means, settle the question. But it so happens that according to the way in which Livingston supposes the rights of society to be formed, this right *can* be derived from its individual members: inasmuch as they have clearly the right to sacrifice themselves for the general welfare; and by exercising this right have, in a thousand instances, won for themselves glorious crowns.

This is all your correspondent attempts in the way of argument. The rest of his communication is a relation of what he and those who agree with him intend to do in order to carry their end. If it cannot be composed in any other way they will make a political question of it and carry it to the polls; and then, look out, Senators;—ye who dared to vote down the Bill from the House and to give your reasons for it—or you will have the permission of your constituents to stay at home, and without a hope too of the pleasure of ever again witnessing a hanging!

Is there not after all one radical error in almost all disquisitions on human rights? And is not that error this, that the rights of man as a social being are *artificial* rights, while those of man as a solitary being are *natural*? Is not the truth this, that man's rights as a social being are as old—that is, commence as early—and are as natural as any other which he possesses? In other words mankind are a SOCIETY not by *choice* or by *compact* but by NATURE; and that therefore the rights of society are not the contributions of its members but its original, inherent endowment and possession?

SOCIAL RIGHTS.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

X.

Since my last annual report there has been a change in my class, both as it regards my pupils and course of instruction. The change I think a very happy one. Formerly there was a great disparity in the ages of my scholars, of course, instruction adapted to the capacity of the older, would be unintelligble to the younger members of the class. I therefore found it exceedingly difficult to secure the attention of all at the same time. Since the new classification of the school this difficulty is remedied. There is now nearly an equality in the ages of the seven misses that compose my class; the most of whom are constant in their attendance at the Sunday school and manifest a good degree of interest in their lessons.

The Child's Book on the Soul, which I have used for the last few months, I think an excellent little work—it is calculated to lead the child progressively to feel that it has a soul, and that it is a principle entirely distinct from the body, which will, *which must* live beyond the grave.

Before I proceed to examine them in their lesson, I require them to read it. I then question them, and at the same encourage them to ask explanations, and such questions as the lesson may suggest. This they do; sometimes however, digressing from the subject.

Their questions respecting the soul are often very ingenious, denoting a good deal of reflection, and not unfrequently *perplexing* to their *Teacher*.

Should there be time remaining after their lesson, I question them respecting the general exercise. Expecting this, they give better attention than they otherwise would, often giving me a very correct account of it.

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An hour by me each Sabbath day, is most happily devoted to seven precious souls—*happily*, did I say? yes, for in that hour, feelings of indescribable pleasure, take possession of my soul. As I look around and contemplate the happy beings which have collected for the same good cause, I feel that I will not be for *nought*, that they who now meet to learn to worship and adore *Him* who is the fountain of all joy, but that they will in their turn at some future period lend their aid in shedding the light of knowledge through the world. When I hear the sweet angelic voices of childhood, raised in a hymn of praise and thanksgiving, and oh, when they bow and utter prayers and lisp the name of *Father*, I feel that it is good for us to be there and witness these emblems of eternal life, and that we may learn of them, to be innocent and humble as they are. So, when the sunset of life arrives, when the weary eye closes in the slumber, and the burning brow rests in the icy embrace of death, with what joy will the soul shake off its earthly bondage to worship and adore with millions of happy spirits before the throne of Him who created all.

RELIGION IN PERSIA.

Extract from a letter written by Rev. Justin Perkins, late of West Springfield, to Rev. T. E. Vermilye, of Albany, dated, Tabreez, June 17, 1835.

'Soon after our arrival in Persia, I visited Oormiah, to procure a Syriac teacher. I was greatly delighted with the natural beauties of the country. The province is decidedly the finest I have seen in Asia; not surpassed in fertility and beauty even by your charming valley of the Connecticut. Still more was I delighted when the prospect of usefulness presented among the Nestorian Christians. I was welcomed by all classes of that people with the greatest cordiality to my missionary work. One of their bishops and a priest accompanied me to this city, and have since resided in my family. They are teaching me their language, the Syriac, and are themselves learning English. They are uncommonly fine young men, and give promise of becoming eminent blessings to their oppressed, benighted nation.

Mohammedanism, also, totters in Persia. The late succession of the young king to the throne, I regard as an event highly auspicious for missions. He is much inclined to the introduction of European manners, and seems to desire the best good of his people. Could the knowledge and spirit of the gospel be revived, and shine forth in the holy lives of nominal Christians here, I feel confident, that the dominion of the False Prophet would fall.

What kind of Christianity do the Mohammedans of this country now behold? None that has life—None that is productive of a morality even equal to their own. Intemperance, for instance, is so common among the native Christians of Persia, and the few Europeans who stroll hither for the sake of lucre, that where Mohammedans see one of their own sect intoxicated, which has now become rather common, they at one say, 'That man has led Mohammed, and has gone to Jesus!' The Nestorians reverence the Bible, and exalt it above all human tradition. Our hope, therefore, is, that they may imbibe his spirit, and, with the blessing of God, become prepared to shine forth as the light of this benighted portion of the world. When this shall be the case, Mohammedanism in Persia is forever at an end.

While I write you, my dear brother, our doors are closed and we are in quarantine on account of the plague, which is now raging among the poor natives around us. In all these regions you are doubtless aware, the atmosphere is often curdled by pestilence, which threatens to cut down the Missionary in common with the falling multitudes. But we know our Divine Master will preserve us if he has any use to make of our poor services, and that will be long enough.

You are sometimes ready to exclaim; 'my soul is sick of controversy.' So is mine.—Were I disposed, I might spend my time in discussing and hair-splitting with these Eastern theologians, and metaphysicians—and on subjects, though a little different, yet equally childish, with some that engage the D. D's of the West. But when a Nestorian Nicodemus questions me, for instance, whether Christ will come to judgment from the East, or from the South; or from the clouds; I prefer to follow the example of my Divine Master, and point him to the momentous truth, that 'he must be born again' before he will be ready for the judgment, rather than to gratify his idle curiosity and flatter his intellectual acumen. As Ambassadors of Christ, is not such the course which His ministers should all follow?

CHRISTIAN MORALITY.

Extract from a Lecture on Moral and Spirtual Culture, by R. C. Waterston.

We should encourage moral and spiritual culture because it is in its very nature of supreme importance. There is no other culture, in point of real value, which can be compared with it. Christian morality is necessarily more precious than knowledge. It gives a right direction to all the other powers. It is the true source of happiness. The great purpose of life. The object and end of our being. Without it the man of knowledge, is but learnedly ignorant; with it the ignorant may be worthy of heaven. It is the life and soul of all that is good. The sciences and the arts without it are empty. The Persians say, that Zoroaster interrogated the Deity, and asked how the world had begun, and when it would end. The Deity answered to these questions, '*Do what is good, and gain immortality.*' Thus while the mere knowledge of things may gain us earthly honor, the knowledge of the good and the true will open to us the kingdom of God. Let us then feel that if we can give a mind a living sense of this one truth, we have done more for it than any learning could do. If we can lead it to be sincere, obliging and good, to love everything that is honest and true, we have given it an impulse of improvement which it will carry in itself; a healthy impulse which will keep the inward eye ever open to catch every new ray of Divine light. Let the young mind, above all things then, be cherished and warmed with the fire of a holy love. Teach it that for the extent of its future life, all time will be too short. Let the earth with its valleys and hills, and the deep sky with its burning stars, be penetrated and illumined by spiritual truth. Thus will the whole visible creation be one vast mine of wisdom. The spirit will have become its own teacher, and the most important truths will be its daily lessons.

GOING TO CHURCH.

'What is the use,' said the pupil of a medical friend of ours one morning to his master on their way to a place of worship, 'what is the use of going so often to church, when you only hear the same things over again?' 'What is the use,' replied his master, 'of breakfasting, dining and supping every day, when you only eat the same things over again?' 'I do not see,' said the youth, 'that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die.' 'The cases are more parallel than you are aware,' rejoined the master.—'What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die unless our passions be regulated by the influence of grace.'—'How does it happen then,' inquired the young man of our friend, 'that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?'

'There,' answered the master, 'you again mistake the matter. It is very true that if our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food, but even loathe it: and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health: and not only desires, but relishes these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence, so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of his Creator.'—*Lond. Ev. Mag.*

FOR THE REGISTER AND OBSERVER.

REVIEW OF PEABODY'S ESSAY ON THE PROPHICIES.

This Review is a phamphlet of 80 pages. It is exceedingly belligerent in its style, and displays much more of a knowledge of theology than of a Christian spirit. It exhibits indeed so little of the feeling of a genuine soldier of the cross, that we are inclined to believe that its authorship is justly attributed to an officer in the American Army. But it is most remarkable in displaying the power of a sectarian spirit in blinding the mind to truth, and darkening the perceptions of those who are seeking for truth.

The 'Essay' of Mr Peabody which is reviewed, is an independent, simple, honest exhibition of what the writer believed to be true in relation to the prophecies of our Savior contained in the Old Testament. Its great purpose is to lay down clear, safe and sound principles on this very important subject; on the one hand, maintaining with great vigor the truth of the prohecies against all skeptics, cavillers, and neologists, and on the other, endeavoring to rid it of those difficulties of a *double sense, allegorical, typical*, and other kinds of interpretation, which have been such a stumbling block to the infidel, and a cause of offence and difficulty to so many simple hearted but truly pious Christians. The writer of the 'Review' cannot fathom such an author. He is evidently confounded. Every passage of the *Essay* discovers such a simplicity of purpose and deep rooted piety, that it cannot be mistaken; but because it deviates from the accustomed track, and rejects some things which have been insisted upon in former days, by certain classes of Christians, the Reviewer is led to exclaim,

'We know not what to make of the Essay in review—we cannot conceive its *purpose*. Some of its parts might fairly be ascribed to a moderately instructed child, and are utterly unworthy of the reputed talents of its author. *Some passages display a nice perception of truth, and firm regard for evangelical religion*; but others the glaring errors of misinterpretation, and a recklessness appalling to a meek and pious Christian. The whole is a compound—strange—heterogeneous, *malignant*.'

The use of this last expression is altogether hyperbolical. There is not a sentence in the Essay which is controversial or uncandid. On the contrary it avoids attack on any sect or person and its whole aim is to present in the spirit of candor, the truth as apprehended by its writer on this great subject. And the Reviewer with no little inconsistency seems to admit this when he says 'we have often expressed a confidence founded on the *piety and intelligence* of the writer of the Essay, that he did not *intend* to hurt his master's cause.' How then can he be charged with being 'malignant?'

The Essayist and the Reviewer agreed on the great principles connected with this controversy. They both admit with equal confidence that Jesus was the subject of prophecy. They both admit that the Old Testament and the New are inseperably connected; and that whatever is clearly prophetical in the Old, has found its full accomplishment in the person of our Savior and the events recorded in the New. The only question between them is one of *more* or *less*. The writer of the Review maintains 'that the *chief events* of the Jewish History are *figurative*'—and, as Mr Peabody expresses it, he may be considered as one of that class, who 'torture every clause that has the least tinge of the poetic, from Genesis to Malachi, into a direct prophecy.' Mr Peabody, on the other hand, maintains 'that truth shuns extremes, that *the Messiah was actually the subject of prophecy, though less definitely and less frequently than is commonly supposed.*' In order to support the *former* position resort must be had to the theory of a *double sense*. This theory, Mr Peabody proves to be absurd, as striking at the root of every just principle of interpretation, so that it is now set aside even by critics of the soundest orthodoxy—Professor Stuart among others.

It would have been well for the Reviewer to have answered the arguments quoted from 'Benson on the unity of sense,' before he had endeavored to confound Mr Peabody with the neologists of Germany. '*No text of Scripture has more than one meaning.*' This is the true key to a right understanding of the Essay in question. Every passage therefore in the Old Testament which is considered a prophecy is brought to this test—what is its true sense? Is it prophetical? Of what, or whom? If it abides not this criterion it is rejected. On this foundation the cavil of the skeptic is silenced. On any other, the Scriptures are little better than the oracles of old whose meaning was altogether equivocal and uncertain. By adopting another, that of the allegorical, the Reviewer is enabled to array many passages as prophecies, which are rejected by the Essayist,—with what propriety the reader must determine. We are not prepared to say that Mr Peabody has never erred

in the interpretation which he has given to some of the passages in the Old Testament regarded as prophetical; but we do mean to say, that the principle he has assumed is undoubtedly the true one, except when qualified by the unequivocal declaration of an inspired teacher.

In the Essay it is maintained, that Prophecy was not designed to be a leading branch of the evidences of Christianity. It is admitted to be a branch, and an important one—but not a leading branch. The Reviewer objects to this, and endeavors to sustain its supreme value as a part of the evidences. But the objection seems to us to possess but little weight as well as the other, which is the third point of the Reviewer in opposition to the Essay; namely, that 'the commission of the prophets had reference to mankind at large and to these latter times.' So long as the prophecies are acknowledge to have always been a proof of the truth of Christianity, are such at this day, and will always remain so, it is useless to discuss their relative importance as a branch of evidence or whether they were expressly *designed* to be such, to these and later times. Upon the whole the Review gives us nothing new on the subject of the Phrophecies, being mostly a compilation from the works of J. Pye Smith, and others of the same school, and arranged without much ability or ingenuity. We regret the smothered feeling, which embitters many of its pages, but we may safely leave it side by side with the Essay, the latter to triumph both in LETTER and SPIRIT.

FOR THE REGISTER AND OBSERVER.

MINISTERS' MEETINGS.

Mr Editor,—I was present at the meeting of Teachers of Sabbath Schools, the friendly convention in Hingham on Fast day evening; and I am sure that similer meetings through the country would be of immense value to Sabbath Schools, as well as to Chistian charity.

Last week on Tuesday evening, 19th inst, there was a meeting of the members of the Plymouth Bay Association of Clergymen in Rev. Mr Brooks' church at Hingham. This gentleman introduced on this occasion a new mode of holding these meetings. There was public notice given, that a public discussion would take place; in which all persons were invited to participate. The question was this: 'What circumstances, in the present state of the community, call for action on the part of Christians, in order that its institutions may be fully sustained: and what modes and measures seem best fitted to produce the desired results.' After prayers by the Moderator, Rev. Dr Kendall, of Plymouth, the discussion began, and continued with growing interest until almost ten o'clock; eight gentlemen having addressed the meeting, four of whom were laymen, members of Rev. Mr Brooks' society. Mr Editor, I have seldom been more pleased than on this occasion. A wakefulness in the laity to the posture of our ecclesiastical affairs is highly important if not indispensable in the present state of religious institutions. I would recommend these public discussions, as the best means for letting ministers into the real state of things around them.

A LOVER OF DISCUSSION.

UNITARIAN PREACHERS.

To the Editor of the Register and Observer.

I would call the attention of your readers, to the fact, that while the cause of Unitarianism has been advancing in almost every part of our country, and while the orthodox seminaries, have yearly been sending forth increasing numbers of preachers, yet at the Divinity School at Cambridge, the number of students has remained almost the same, for many years, and *that* number too small. This fact is no less lamentable than singular, and it becomes those who feel an interest in the advancement of Christian truth, to seek the causes of this deficiency, and to endeavor each to contribute what he can towards remedying the evil. The chief cause of the deficiency I fear, and that to which I would endeavour to excite the attention of your readers by a few hints, is, the *want of zral* in those who believe the cause of Unitarianism to be the cause of Christ. Unitarians from seeing their orthodox brethren 'zealous,' but not as they think according to knowledge, have become themselves too cold. It would be well if there were somewhat more of orthodox zeal, mingled with unitarian prudence. 'It is good to be zealously affected always in a *good cause*.' If unitarians in general felt more the duty of aiding in advancing the cause of christian truth; if pious parents felt more the duty of educating their children with a view to the ministry; if pious young men felt more the duty of devoting the powers of their minds and bodies to Christ; if clergymen felt more the duty, of using their influence, in encouraging young men, who come within the sphere of that influence, to the study of divinity; if these several classes felt thus their separate duties, we should no longer be called to regret the scarcity of students connected with our theological seminary, but should rejoice to see a competent number preparing to be preachers of christian truth. And I think there is a great duty devolving upon clergymen in this respect. There is scarcely a clergyman, who has not at least one young man in his parish of suitable disposition and principles, over whom he has such influence that he might incline him to prepare himself for the duties of the ministry.

Young men thus prepared; prepared as they might be at the Cambridge Divinity School, are wanted, much wanted. Not only does there come a voice, from our brethren at the West, saying 'bring unto us the bread of life,' but even here, in New England, in Massachusetts, there are vacant pulpits, and many unitarian christians are without the blessing of such preachers as they would choose.

Cambridge. R. S.

PRAYER.—There has crept into the ministerial habits of these latter days, a propensity—in public worship especially—to make use of a great deal of language, which is neither prayer, confession, nor adoration, but a kind of familiar conversation with the Lord, or an irreverent freedom, a talking largely like conveying information, giving directions, which seemeth too much like ostentation.—The consequence is that the union of spirit and fervency of pious hearts are dampened, and a coldness is induced. It is almost inevitably the case, that in long prayers, there is much repetition, what is 'vain' and useless, and no consideration can atone for the injurious effects and unholy feelings and influences, that will always follow a neglect to join in the devotions of the speaker. My readers doubtless, have experienced the injurious effects of listlessness in time of prayer. Far better would it be that prayer were not heard, than that the spirits of those who hear should not unite in its sentiments. Prayer should be addressed in humble fervency to God through Christ as Mediator, and formality, irreverence or prolixity, are directly contrary to its spirit, and odious to Him who looketh upon the heart, and who both by precept and example has fully made known his will and our duty in this respect.—*Christian Mirror.*

CHRISTIAN REGISTER.

BOSTON, APRIL 30, 1836.

DIFFICULTIES IN RELIGION.

We have received from the publishers, Belknap and Hamersley, Hartford, a volume entitled 'Letters on the Difficulties of Religion.' By Catharine E. Beecher.

Finding that more than a quarter part of this volume is devoted to Unitarians, it may readily be supposed that our attention was first drawn to that part, and we have not as yet been able to read any other portion. In this portion there seems to reign a sincerity which we cannot but approve, mingled with a confidence, on the part of the quick sighted author, that she sees the whole ground of controversy and the whole bearing of arguments from reason and scripture, at which we take no offence. If she has the right of the argument, we believe that our trinitarian friends, as well as we, have yet much to do in that difficult art of *unlearning*, before proceeding to the great end, that of coming to a knowledge of the truth.

Perhaps we cannot approach this subject better than by stating what Miss Beecher regards to be the right view of the trinity.

Trinitarians, she says, are divided into three classes. 'The first class is that which includes the great body of common Christians, who do not speculate or enter into the philosophy of religion,' but who find a trinity in unity in the Bible, &c.

'The third class of Trinitarians,' she says, 'are those who explain the Unity so that I never could perceive wherein they differ from Unitarians, in describing a Unity that is contradictory to a Trinity. When I read their statements, they always convey an impression of a Unity in the divine persons, that makes the Trinity they hold, a contradiction,' &c.

They regard themselves however as good and sound Trinitarians.

We like these honest statements, and wish we had room for the author's amplifications. It is hardly necessary to add that she does not belong to either of these classes. The second class we understand to be that, for the orthodoxy of which she vouches, and we therefore copy her description of it entire:

'Another class of Trinitarians say that there are these three Divine Persons, to whom equally and alike, pertain all the attributes and rights that are ascribed by Unitarians to the Father; that each of these is God, the one as much as the other; that they are exactly alike in being self-existent; from eternity, in each being an omnipresent spirit, in each having every possible perfection, and in having a perfect *similarity*, called also *oneness*, in knowledge, in feelings, in desires, and in choice; that they are so perfectly similar and alike in every conceivable respect, that until one of them became incarnate, there was no possible ground for making any distinction, which human minds could understand, so that, though to these Divine Persons themselves, there was ground for distinction into different persons, yet so far as human beings could conceive or understand, there was no such ground, and therefore to them in all respects there was *but one God;* that all the distinction now revealed, is that which relates to the redemption of mankind. We now can conceive of one as becoming incarnate, when the others did not, and of the Father and the Spirit as each doing something in promoting this work, or in relation to Jesus Christ, which the other did not do. This perfect similarity in thought, feeling, desire, knowledge and purpose, it is maintained, is foundation sufficient to make it proper, and in agreement with the ordinary use of language, to call them one God.

To meet fairly those who explain the Unity thus, it must be shown, either that the Bible gives no authority for ascribing such entire similarity in nature and character to the three divine Persons, or else that such a unity is not a sufficient ground to make it proper to call them *one* God, but is a violation of the laws of language. Calling it Tritheism is neither proof nor argument.'

All this too is honest, and we respect the fair author for her honesty. It is true that 'calling it Tritheism is neither proof nor argument;' but the picture of *Tritheism* is so exactly delineated that it cannot be mistaken; the name need not be inscribed. If the Father, the Son and Spirit are each of them the Supreme God in the sense in which Unitarians consider the Father to be such; each self-existent; each omni-present; each one perfectly like the other two; (by the very terms used, separable and separate) so exactly alike, that to the human understanding there was no ground of difference, till one (which one?) became incarnate, though to the Divine Persons themselves there was ground for distinction; if all this be true, what need is there of argument to prove it to be Tritheism? If there be any meaning in words it is tritheism. One of the three self-existent persons (who were conscious of being different persons, though perfectly alike) became incarnate. Neither of the other two became incarnate; but each of them, in a different way, (by separate agency therefore) did something to promote the work [of incarnation] or in relation to Jesus Christ. Now it matters not whether these three be called persons, agents, or Gods, when we consider the terms in which their agency is described. There is some blindness concerning this subject, about the mind of the writer who uses such language, or about ours, that places one or the other beyond the reach of argument; or something is attempted to be explained which it is beyond the utmost reach of human language to compass. We must say to Miss Beecher as she says of the contradictions of one class of trinitarians; You deny that this is tritheism, 'but in explaining how it is *not* [tritheism] there is so much that is unintelligible to us that we cannot understand' [you].

It is thus that the author of the 'Difficulties of Religion' prepares the way for her charge of unfairness against Unitarians, who, she says, 'First assume that the Unitarian sense of unity is the correct one without proof; and secondly assume that Trinitarians allow the same sense to the word. And then they go on to exhibit the methods employed by some few Trinitarians, who, in explaining their *philosophy*, contradict their *doctrine*.' Now the fact is that Unitarians are willing to take any theory of Trinitarians and bring it to the test of reason and common sense and to show its inconsistency with the essential unity of God. Miss Beecher finds one class of professed Trinitarians who contradict their own doctrine, and are Unitarians without knowing it, or being willing to acknowledge it. It is probably a much larger class than she imagines. She herself, without knowing it, has broached a theory of tritheism as manifest to some minds, as the contradiction which she finds in the theory of some professed Trinitarians is to hers. If three persons, 'perfectly similar and alike' though they may be, having the same *knowledge, feelings desires and choice*, and all perfectly coincident, but distinct, so that these things may be attributed to each, one of which becomes incarnate, and the other two do not—if three persons like these, each self-existent, can be conceived of as one being, the conception must belong to understandings in which there is a faculty for receiving ideas relating to spiritual beings, wholly distinct from number, individuality and combination, as these things pertain to sublunary things. To such a faculty Unitarians make no pretence, and their whole *unfairness* being the result of this deficiency, Christian charity demands that they should be treated tenderly. Constituted as their minds are, and such as they believe God has made them, they can see no alternative in Trinitarian theories but that of falling unconsciously (as Miss Beecher thinks some persons do) into Unitarianism, or maintaining, in the very terms, and unconsciously also, a theory of tritheism.

We must take another opportunity to examine farther the grounds on which Unitarians are charged with unfairness, and to speak of some other extraordinary things relating to them in the volume before us.

SYNOD OF KENTUCKY ON SLAVERY.

The sequel to the long and solemn address of the Synod, to the Presbyterians of Kentucky (the first part of which address we noticed last week) contains an explanation of the arguments drawn from the Scriptures in defence of Slavery. Those who plead for slavery on this ground, attempt, it is intimated, to prove too much. If the New Testament sanctions slavery, it is said, 'it sanctions the slavery which existed in the countries where the apostles preached and wrote their epistles,' the slavery of the Greeks and Romans; 'a slavery, as much more cruel than ours, as the treatment Rehoboam threatened his subjects with, was more severe than that they had received from his father.' For instance:

Masters were permitted, by the laws, to torture their slaves, to starve them, to beat them to death, and even to throw them into their fish-ponds, to give an epicurean flavor to the mullets and carp, which they were fattening for their feasts. For the breaking of a dish or the spilling of gravy, a slave could be put to death with impunity. It was part of this system, that if a master was murdered, and the murderer was not known, all the slaves of his household were seized and put upon the rack. Their limbs were mangled and broken, and their lives often crushed out of their bodies, to extort from them the disclosure of a transaction with which they might be entirely unacquainted. Brethren, could any man insult the God of heaven worse than by declaring that he does not disapprove of such a system?

In regard to the plea from the Old Testament founded on the enslaving of the Canaanites by God's permission, it is answered:

God may punish any of the children of sin as he sees fit—He has a right to do so, and *He alone has a right*. He may commission either the winds, or the waves, or the pestilence, or their fellow men, to work his purpose of vengeance upon any people. But *man has no right to arrogate the prerogative of the Almighty—he has no right, uncommissioned by his Maker, either to enslave or destroy his fellow.* God commissioned Saul to exterminate the Amalekites—could we plead this as as excuse for the massacre of an Indian tribe? God expressly directed his prophet Samuel to hew Agag in peices—could any of us allege this as a ground for cutting down every man whom he considered as an enemy of Zion's King? How, then, can any man assert, that because God determined to punish the Canaanites, and used the Israelites as the executioners of his decree, we are at liberty to obey the dictates of our own avarice, and hold our fellow men in bondage?

The conclusion at which the Synod arrives, is that 'it is the duty of every Christian to use vigorous and immediate measures for the destruction of the whole system of slavery, and for the removal of all its unhappy consequences.'

Of the answer to the question, how this is to be accomplished we can give only a part:

The plan, then, which we propose, is, for the master to retain, during a limited period, and with a regard to the real welfare of the slave, that authority which we before held in perpetuity, and solely for his own interest. Let the full future liberty of the slave be secured against all contingencies, by a recorded deed of emancipation, to take effect at a specified time. In the meanwhile, let the servant be treated with kindness—let all those things which degrade him be removed—let him enjoy means of instruction—let his moral and religious improvement be sought—let his prospects be presented before him, to stimulate him to acquire those habits of foresight, economy, industry, activity, skill, and integrity, which will fit him for using well the liberty he is soon to enjoy. That master is, in our opinion, doing most for the destruction of this system, who thus sets in operation a machinery which, in a given and limited period, will not only unbind the body of the slave, but will, link by link, and in the only way in which it can be effected, twist off the fetters that now cramp his soul. If the master retains his authority over his servants only for a time, that he may enjoy ampler opportunities of employing means for their amendment and elevation—if he regard them as a trust committed to him by his Master and theirs, for their mutual benefit, and no longer as property of which he has the uncontrolled disposal, for his own selfish ends—if he acts and feels thus, he is not only free from guilt, but he is 'bringing forth fruits meet for repentance'—he is doing a work of righteousness and humanity.

Without quoting any further the powerful reasoning of this address, we subjoin merely the following specifications of the duties of masters; the authors of the address being themselves citizens of a slave-holding state, if not slave-holders themselves, which some of them probably are.

1. We would recommend that all slaves now under 20 years of age, and all those yet to be born in our possession be emancipated, as they severally reach their 25th year.
2. We recommend that deeds of emancipation be now drawn up, and recorded in our respective county courts, specifying the slaves we are about to emancipate, and the age at which each is to become free.
3. This measure is highly necessary, as it will furnish to our own minds, to the world, and to our slaves, satisfactory proof of our sincerity in this work; and it will also secure the liberty of the slave against all contingencies.
3. We recommend that our slaves be instructed in the common elementary branches of education.
4. We recommend that strenuous and persevering efforts be made to induce them to attend regularly upon the ordinary services of religion, both domestic and public.
5. We recommend that great pains be taken to teach them the holy scriptures; and that to effect this, the instrumentality of Sabbath schools, wherever they can be enjoyed, be united with that of domestic instruction.

GEOLOGY,

In its relation to the Mosaic cosmogony.

A very neat and thorough critical article is contained in Silliman's Journal for the present month, signed K. and entitled 'Remarks on a "Critical examination of some passages in Gen. I.; with remarks on difficulties that attend some of the modes of Geological reasoning: By M. Stuart, Professor &c. Andover." Professor Stuart's essay which has fallen into the hand of this wary critic was published in the Biblical Repository and Quarterly Observer for Jan. last.

Professor Stuart charges the modern Geologists with tresspassing on philological ground, and with endeavoring to settle by philosophical theories what ought to be decided by the interpretation of Moses' language. He says that 'modern science not having been *respected* in the words of Moses, it cannot be the arbiter of what the words mean which are employed by him.' But notwithstanding this canon of criticism, which the professor repeats and amplifies, he loses sight of his philology in his remarks on Moses' account of the heavens. He says that 'in Gen. I: 7, the firmament is represented as an expanse, as it were solid and extended, which retains the waters above, that is, those which fall in showers of rain.' And again—'In accordance with this the *windows* or *lattices* of heaven are said to have been opened that the waters to cause the deluge might descend, and *closed* when the diluvial rain was restrained,' In respect to Moses' representation of the firmament he says 'there can be no good reason for doubt that the welkin or apparent arch of the heavens, or the clouds over our heads with the atmosphere, is meant. Such is the philological interpretation of the Language of Moses which represents 'an expanse solid and extended,' in which interpretation the philologer would seem to imply that Moses spoke only in accordance with existing views and that his words are not to be understood literally. To this the critic in Silliman's Journal objects, as a departure from the *Canon* which the professon had laid down, in order to withstand as a philologer, the inroads of the philosophical geologist. The critic wonders as he well may, how the firmament 'solid and extended' is *philologically* made to mean 'the clouds over our heads with the atmosphere,' and is not without suspicion that the aid of modern science is used to explain the language of Moses.

Professor Stuart gives for parellel instances, in defence of his interpretation of the words of Moses, the example of Matthew speaking of a certain kind of diseased persons as *lunatics*, and Paul's question to the Galatians, 'who hath *bewitched* you;' in which cases Matthew is not to be supposed to mean that the disease was created by the influence of the moon, nor is Paul to be understood to speak of witchcraft as something to be philosophically believed. It is demonstrably shown in the 'Remarks' on the Professor that the cases are not parallel. Moses spoke of the *origin and nature* of the firmament; it was no part of Matthew's design to speak of the origin of lunacy or of Paul's to speak of the origin of witchcraft; and the latter evidently used the word in a figurative sense. The simple inquiry, it is justly remarked, 'is whether Professor Stuart, if he had employed no science in his exposition which is not as old as the Pentateuch, would ever have inferred *philologically*, that Moses did not intend to be understood to say, that there are waters above the firmament, or windows in the firmament, or that the firmament itself is a solid and extended covering of the earth.'

Respecting the Mosaic account of the creation of the heavenly bodies, Professor Stuart says; 'as an astronomer Moses did not surely write.' He forgets his rule of interpretation again, and does nothing to show that Moses' system of astronomy does not conform to his discription of the firmament, and was not, 'on the plan of the writer, as complete as any thing in the narrative.' 'It is to be regretted' says the author of the Remarks, 'that Prosessor Stuart has not made it more clear, that his conclusion, in this case, has been *philologically* deduced.' The philological deductions of the Professor thus far, it is said, 'happen to be all in accordance with his own philosophy.' But when he comes to the geologists, he brings his rule or canon to recollection, as Moses, after a long interval of neglect and silence on the subject, recalled to recollection the observance of the sabbath, in the wilderness; and with the same rigor.

We here quote the author of the Remarks in order to show the altered tone of Professor Stuart, when he comes to the formation of the earth.

He says:

'Some Geologists wish to explain the language of Moses so as to *mean*, not definite but indefinite periods; not portions of time limited to twenty four hours, but long enough to admit of such natural processes, as they say must have been carried on; and which could not have been completed in the time stated by Moses interpreted to the letter. Here Prof. Stuart directly meets them. 'Our inquiry is,' he says, (p.54.) 'What does the *language* of Moses mean? We propose to solve this question simply by *philology*; they [the geologists] tell us we must not so construe Moses as to contradict their *geology*, and that geology must be called in as the final umpire, where doubt and dispute may arise. We make the appeal from such a court.' And again. 'They are sure that their decision of a scientific nature about the earth must be well grounded. As philologists we say; Be that so or not, it is nothing to the question, what the record of Moses means. If they please, let it be a question whether Moses has taught wrongly or rightly; but it never can be a question with philologists, whether modern science is to be the final judge of what an ancient writing means. This is as settled as the first principles of interpretation, and as the first laws of reason and the human mind in relation to this subject.' And again, (p. 55.) 'One simple thing is his [the philologist's] business; and that is merely to seek, by the aid of usual, well known, and established principles of interpretation, after what his author has said or declared. This done, his work is at an end.' The geologists respond, that they wish to apply no rules of interpretation, which are not sanctioned by high authority; and that as to the exact limit of twenty four hours to a day—'As a *geologist* Moses did not surely write,' substituting the word *geologist* for the word *astronomer*, in Prof. Stuart's short method of freeing himself from all the difficulties of the Copernican system. They say likewise with Prof. Stuart, (p. 50.) 'there are many things adverted to and spoken of in the scriptures, which by no means constitute of themselves a revelation,' that 'the sacred writers were not commissioned to teach geology or any of the natural sciences, and that 'so often as any of these subjects are adverted to in the Bible, it is altogether in a popular way of speaking;' and they ask, if Prof. Stuart himself will urge such considerations as these in support of *meteorologists*, why he is not equally liberal to *geologists*.'

We have thus given an outline of these critical remarks on Professor Stuart, relating to a subject which has excited a good deal of discussion partly as a theological question. There are many details which we have not touched, showing the imperfection and lack of consistency in Professor Stuart's examination of the first chapter of Genesis, which materially affect its critical value, and show that his views were not so matured upon the subject as they should have been, when he came forth as the champion of philosophy against the invaders of its province.

GODWIN'S LECTURES ON SLAVERY.

This is a work just published in this city, by James B. Dow. It is written by the author of 'Lectures against Atheism,' a book which has been universally commended by all its readers who think religion worth preserving, for its powerful reasoning, and its adaptation to convince and persuade the skeptical.

The plan of the work on slavery is comprehensive. It is described by the 'American Editor' as follows:

'The work begins by giving a history of Slavery and the Slave-Trade, from the earliest periods of its existence up to the present time, and traces all the successive attempts which have been made, particularly in England, to put an end to this brutal and nefarious traffic. It gives a very interesting account of the progress of this controversy in parliament, and of the efforts made by distinguished philanthropists and statesmen, in that body, to produce an amelioration of the existing system, and, finally, its utter extinction. Although a part of the Lectures necessarily relate particularly to slavery as it existed in the British West-Indies, and under the influence of British laws; yet the main body of it discusses such topics, as relate to slavery in general, and applies as well to slavery in this country as in any other part of the world. All the important and difficult questions, which are involved in its consideration, are discussed at length, and with a power of reasoning, and a glow of feeling, calculated alike to convince the understanding, and strongly arouse the sensibility.

To the American edition there are added copious notes, which are intended to give additional information in relation to slavery as it exists in this country, and, also, some further views upon the various topics discussed in this work.'

Mr Godwin says that 'for the statements which are made, and the reasonings which are employed, he asks no mercy.' The lectures were delivered in several places, and the author was obliged to decline several invitations to deliver them in other places. They appear to have been delivered in 1829 and 1830, and the author resisted the importunities of his hearers to publish them, till it was suggested that, though there were many works on the subject, there was none which exhibited it as a whole. Mr Godwin's work doubtless had its share in bringing about the act of emancipation by parliament.

'My object,' he says, 'in the present lectures is, in the first place,' to communicate information. I believe this is needed. I cannot think that, if all England knew the present state of Slavery, in the British dominions, and what is paid in public property and human life to support it, the system would be tolerated by a free and generous people. The condition of the enslaved Negro must, I think, when known, touch a sympathetic chord in every heart, where interest and prejudice do not indurate the feelings and exclude conviction. I wish my present auditory to know, that they may feel; and to feel, that they may act. The subject is one that should excite commiseration, but not despair. It is an evil of long standing, of enormous extent, and of tremendous power, both in the infliction of misery and in the resistance which it opposes to every effort of amelioration; but it is not beyond the reach of remedy. It can be removed—it must be removed—and sooner or later it will be removed, in mercy or in judgment. And that we may contribute our portion of aid towards the peaceable extinction of this cruel and degrading system, is the final object I propose in these lectures.

It is by such a spirit as is here manifested, a determined and persevering spirit, that great events are brought about, that great evils are done away.

ASYLUM FOR THE INSANE.

The meeting held sometime since at Portsmouth, on the subject of a State Lunatic Hospital, has called forth an expression of opinion in various parts of New Hampshire so strong and decided in favor of such an establishment, that an act of the Government making a public appropriation for it may be anticipated almost with certainty. It is said, in the Portsmouth Journal, that the most encouraging accounts are heard from all quarters, that 'letters from very many towns represent public opinion as nearly unanimous' in favor of the measure, and that no voice has been heard against it. Indeed it needs only to be explained and understood to be universally approved.

The New Hampshire [Concord] Patriot also represents 'the feeling in favor of the proposed institution as rapidly and constantly augmenting in different parts of the state.'

Mr. BROWNSON'S LECTURES

We are requested to mention that the Rev. Mr Brownson, who lately delivered aseries of Lectures in this city, on the Evidences of Christianity, to great acceptance, is to deliver a lecture on each part of the day and in the evening of Sunday next, at Lyceum Hall, Hanover Street. We have not been informed concerning the subjects of the lectures.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the Gen. Sec. of the A. U. A. that Mrs. Sarah Blake and Robert G. Shaw Esqr. of this city are life members of the Association; the former by the payment of thirty dollars, and the latter of fifty dollars.

CONNECTICUT SCHOOL FUND.

This fund has sometimes been spoken of as a great blessing to the State; but so far as we have learned, from authorities on which we place full reliance, whatever advantage it may be to the state, as so much wealth, the advantage is not to be found in the common schools.

The following passage from the *Daily Advertiser*, corroborates the statements from which we have formed an opinion on this subject. The abuse of the fund in Connecticut has probably, more than any foresight founded on general principles, occasioned the Legislatures of New-York and Massachusetts to put guards about their respective school funds, which may for a time make them serviceable to the cause for which they were created.

The Norwich Courier gives some notice of a meeting lately held in that city for the adoption of measures for the improvement of public schools. One of the modes proposed was to apply to the legislature for authority to the Districts to tax themselves, the school fund being manifestly inadequate, and as was stated, 'as at present managed a drawback upon the cause of education, instead of a benefit to it.' It is further stated, that 'in many of the towns, the School fund acts as a dead weight, repressing instead of encouraging the maintenance of good schools.'

PRINCETON THEOLOGICAL SEMINARY.

In February last the Professors of this institution made an appeal to the public founded on the poverty of the Seminary. When the general assembly of the Presbyterian Church, in its liberality last year, bestowed two new professors upon the establishment, we supposed it was in a flourishing condition, and that means were already provided for their support. But according to the statements of the incumbents at that time, want was already staring them in the face so fearfully, that an accession to their number could threaten little less than famine. We select a few sentences for the facts, omitting the hortatory parts.

Although this seminary has now existed for more than twenty-three years, and has numbered among its pupils between seven and eight hundred candidates for the ministry, it has never received the pecuniary support which its necessities urgently demanded, and which it was once hoped that the zeal of its *Alumni* would alone have secured. Its whole existence has been a constant course of struggle with poverty, which weakened its energies; deprived it of many important advantages; and greatly diminished its capacity to benefit the church, to say nothing of impairing both the comfort and the usefulness of the Professors; with these difficulties they have continued to struggle with patience and with hope.

The permanent funds of the Seminary, on the interest of which reliance is placed for the support of the Professors, are still altogether inadequate. Accordingly, for the greater part of the last two years, there have not been means for the regular payment of their salaries; and they have been, on various occasions reduced to inconvenient and mortifying straits in regard to the support of their families.

The difficulty which has been stated presses heavily on the Institution even with its present number of Professors. But the present number is not sufficient to secure all the advantages which ought to be sought in a Theological Seminary.—Under this impression, the last General Assembly appointed two more Professors, for the support of whom it is indispensable that additional provisions be made.

But the adequate support of Professors is by no means the only object of vital importance, in planning the extension and improvement of the Seminary. The urgent demand for another edifice for the accommodation of students—for a suitable building for the reception of the Library; for the enlargement of the Library itself,—the smallness of which, the Professors are compelled every day painfully to feel and lament; and for provision for diminishing the necessary expenses of the students—have all been long and constantly felt, by those who had an opportunity of becoming intimately acquainted with our circumstances.

REASONS FOR BEING A CHURCHMAN.

There are several reasons why I prefer to be a Churchman;—one is, because the old Church is so regular and peaceful,—one is, because the doctrines of the Gospel are thoroughly interwoven with its services,—one is, because it allows all reasonable latitude of opinion upon non-essential points,—one is, because it is the old stock, from which the various sects have sprung, and from which they ought not to have unreasonably separated, so as to occasion the division and confusion that prevail among us. But the main reason for my preference is, that it is a regular branch of that visible body, which our Lord constituted, and to which the Apostles belonged.—*The Missionary.*

How many of these reasons belong exclusively to the Protestant Episcopal Church? Does not every other Church claim, with the same right, to be a *regular branch* of that visible body, the head of which is Christ? If there be any peculiar virtue in being the *old stock from* which *the* (?) various sects have sprung, is there more or less virtue in the older stock from which itself sprung as a sect?

ERRATA.—In the account of the 'Convention of Sabbath school Teachers at Hingham' on the first page of last week's Register, 2d column, last paragraph but one, 8th and 9th *lines*, there is an error of the press in *consequence* of an omission. The passage to which we refer reads —'Matter gravitates towards its centre—God'. We have not at hand the copy from which we printed, but it contained a comparison expressed or implied between the gravitation of matter towards the earth and that of the soul of the child to its centre—God.

In a part of the impression of the same paper, in the article concerning old English Versions of the Bible, 3d column, 7 lines from the bottom, *Old* Testament was printed instead of *New*.

SUNDAY SCHOOLS.

We well recollect the pleasure we have received from the Reports of the Annual Meetings of the Sunday School Society held in this city in past seasons, and we hope there will be no relaxation of the zeal which has heretofore been manifested in the cause. In last years' General Report, there were selections from various local Reports, which contained much valuable information and many useful suggestions upon the subject of Sunday Schools, and there can scarcely be a similar occasion more interesting and important than that to which the following Circular, which we are requested to publish, relates. We are desired to say, that, though it was intended that the Circular should be sent to some gentleman concerned in each Sunday School connected with a Unitarian Society, yet if, as published in the Register, it should be seen by any clergyman or superintendent of such school, who has not received it, he is desired to consider it as addressed to himself.

CIRCULAR.

SIR,—As the annual public meeting of the Sunday School Society is near at hand, in conformity to our custom, Circulars are now addressed to all the Schools of Unitarian Churches, to ask their co-operation in so important a cause.

The founders of this Society were actuated by the belief that combined effort would best promote the cause, and that different Schools might contribute much light from their varied experience; consequently they have annually solicited information as to the plans and progress of others engaged in the same work with themselves.

The Superintendent is therefore earnestly requested to send some account of your School, and thereby aid us in obtaining information as to the best means of advancing the cause of Sunday School instruction.

The replies to previous Circulars have been so numerous and interesting, as to have rendered the annual reports quite satisfactory to the Society; and it is hoped that as indifference to the cause of sunday schools cannot long continue before the great good they are effecting, our future reports will grow more and more gratifying, and excite a greater interest in the community.

It is hoped that you will favor us with a reply, and that before the 10th of next month, to aid in preparing the report for the annual meeting, which takes place on the last Wednesday in May.

FRANCIS H. GRAY, *Cor. Sec. S. S. S.*
BOSTON, April 11th, 1836.

ECCLESIASTICAL.

CHURCH STATISTICS IN ENGLAND.

The total number of congregations in England, separate from the Established Church at the present time, stands thus:

Roman Catholics	416
Presbyterians	197
Independents	1840
Baptists	1201
Calvinistic Methodists	427
Wesleyan Methodists	2818
Other Methodists	666
Quakers	396
Home Missionary and other Stations	453
Total of Nonconformist Congregations in England alone	8414

Now it appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3,411 more places of worship than are possessed by all the other denominations united.

The population of many parishes is very small. It appears, that there are 6,308 parishes in England alone, that have only an average population of 120 souls each. Now it must be remembered, that about three tenths of that number are children under ten years of age, and other two tenths are made up of the sick and the aged; it is therefore obvious, that if we assume that all the villagers are disposed to go to church—but, alas! how unlikely an assumption!—there will not be an average of more than sixty persons who can attend public worship in each of these parish churches. We should like to learn the average number of those who do attend them. We are disposed to believe, that were all the sections of the nonconformist body in England to return all the places which are used by them exclusively as places of public worship, they would find that the gross number, both of places and attendants, would approximate very near to, if not actually exceed, that of the Established Church. If this assumption be correct, we come to the conclusion, that the voluntary principle in religion has enabled the Nonconformists to provide by their ministers an equal amount of religious instruction with that afforded by a richly endowed establishment, while they have, at the same time, been burdened with its imposts.—*London Congregational Magazine.*

OBITUARY.

MRS. ANNE WELLS.

Died at Hartford, on the morning of Saturday March 26th, 1839, Mrs, ANNE WELLS, consort of JAMES H. WELLS, Esq.

The loss of this estimable lady, will be deeply felt in the circles where she had been accustomed to move. To a strong and discriminating intellect, she united an education and principles, which made it subservient both to the practical duties and graceful embellishments of life. In the refined society where she delighted to mingle, her ardour of feeling, elegance of manners, and originality of thought, won admiration and respect. She ever sought to elevate the standard of conversation, above the passing trifles of the hour. Those who listned to her, will not soon forget the vividness with which she clothed her descriptions of scenery and character. Her recent visit to England, her native clime, was peculiarly enriched by such associations,—illustrated both by her tasteful pencil, and the still warmer coloring of language.

Her deep affections threw a charm over the tenderest relations of domestic life, while her mental as well as moral structure, eminently fitted her for firmness, and fervor in the intimate intercourse of friendship.

Perseverance in surmounting obstacles, and habits of activity and resolution, even amid the langour of declining health were prominent traits in her character.

A love of elegant literature, was her recreation, and solace,—and she paid respect to talents and virtue, however obscured by circumstances.—Her attachment to her own views of truth, was consistent with candor to the differing opinions of others. The test of long and severe sickness was appointed her, and she was enabled to sustain it with a tranqnil and affecting patience. The scroll of life was closed with the seal of strong and wasting pain. But the mind, clear and collected, stood forth in the light of both worlds, without a shadow over its brightness. Arranging every minute circumstance, for departure on her returnless journey—bidding farewell to the objects of her dearest affection, and to a cherished circle of neighbours and friends, she calmly waited the dissolution of those ties that detain the ethereal inhabitant in an earthly abode. Those who were around her couch, will long remember her smile—her kind interest in their happiness,—her thanks for the slightest offices that smoothed her pillow of suffering. They felt it a privilege to listen to her devout expressions of desire to lay down this body of clay, and enter on that higher stage of existence, which is freedom from all sin, and perfect obedience to the will of God. Of the irreparable chasm made in the sanctuary of HOME, by this bereavement, it becomes not us to speak. It is a theme too sacred for the public eye There the image of the wife and the mother, is treasured in those grieving and fond hearts, which were capable of fully appreciating her virtues, and reciprocating her affections.—*Connecticut Courant*

CONGRESS.

In the Senate on Monday 18th, the report of the Secretary of the Treasury in conformity with a resolution of the Senate, was received and ordered to be printed. Mr Southard, from the Committee of Naval Affairs, reported the Naval Appropriation bill, which passed the House, with numerous amendments. The committee of conference on the disagreeing votes of the two Houses on the Wisconsin bill, reported a recommendation that the Senate recede, which was agreed to.

In the House of Representatives, the bill to authorize the location of the Western Rail Road through the public lands at Springfield, was read a third time and passed. Mr Reed with leave, presented the resolutions of the Legislature of Massachusetts, in favor of a law against the admission of paupers into the United States, which were laid on the table and ordered to be printed.

The General Appropriation bill was taken up. The debate was resumed on the question of concurrence in an amendment adopted by the Committee of the whole, to strike out the appropriation of $20,000 for the Documentary History of the American Revolution. The House finally refused to concur with the committee on striking out the appropriation—yeas 85, nays 93.

In the Senate on Tuesday, the bill from the House authorizing the construction of a rail road through the land of U. S. at Springfield, was ordered to a third reading. A bill from the House, granting an allowance of half pay to the widows of those who die from wounds received in the U. S. service or who may die in consequence of such service, was twice read and committed.

In the House of Representatives, the resolutions offered by Mr Dromgoole, calling for information relative to the deposit of the public moneys, was discussed. The debate was suspended by a call for the orders of the day. The General Appropriation Bill was next considered. Mr Underwood moved to amend the clause proposing and additional approriation of 200,000 for a custom house in Boston, so that the cost of the land and building should be limited to $350,000; but the amendment was rejected, yeas 82, nays 88.

In the Senate on Wednesday, 20th, the consideration of the bill for appropriating the proceeds of the public land was resumed.

In the House of Representatives, the Committee on the District of Columbia reported a bill for the suppression of gaming in the District. Read twice and made the order of the day for the 1st of May.

In the Senate on Thursday, Mr Webster, from the Committeee on Finance, reported a bill for the remission of the duties on certain goods destroyed by fire at New York. He also reported without amendment the bill from the House to repeal the 14th Section of the Act to establish the Bank of the United States. The General Appropriation bill from the House was twice read and committed, to the Committee on Finance. The bill to distribute a part of the proceeds of the public lands was taken up.

In the House on Representatives, the bill to authorize the President to accept the services of volunteers in certain cases, was taken up and discussed. At 1 o'clock, the General Appropriation bill was again taken up, and read a third time. After an unsuccessful attempt to amend the same, it was passed.

In the Senate on Friday, Mr Benton offered a resolution directing that after the —— day of ——, in 1836, gold and silver only shall be received in payment for publicl lands.

The House went into Committee of the Whole on the bill to authorize the President to accept the services of volunteers in certain cases. An amendment offered by Mr. McKay, to restrict the power granted by the bill, was modified by him, so as to provide that the power granted under the act shall be exercised by the President only in such cases as are enumerated in the Constitution; that the number of troops raised shall not exceed ten thousand; and that the existence of the act shall be limited to two years from the termination of the present session of Congress. The amendment was agreed to. Mr Ashly moved to amend by adding a provision for raising a regiment of dragoons. This motion was debated at some length. Mr Hoar and Mr Adams opposed it chiefly on the ground that it did not come before the House in a proper way, not being recommended by a committee, and not forming a proper part of the present bill. The amendment was agreed to. Several other amendments were adopted, after which the Committee rose and reported the bill with amendments.

In the Senate, on Saturday, the resolution submitted by Mr Benton to make gold and silver only receivable for the public lands, came up for consideration.

Mr Benton adverted to the enormous increase of Banks. He avowed that he knew the effect of special payments would be to depreciate, as it ought to be depreciated, the worthless currency with which the country was flooded. He wanted to make the measure general, for there could not be any discrimination, unless through the means of the deposite banks, and this great control over the currency, he would not grant to any corporations.—The measure, he trusted would be most beneficial to the poorer class of cultivators of the soil—to men, who derived no benefits, and who obtained no loans from any banks.

The following are a part of Mr Webster's remarks on the resolutions:

He said he he did not know it was incumbent on those who usually acted with him, to do more than to let those schemes affecting the security of property and the industry of the country, one and all of them, to go on. They were in a minority and were powerless to resist them. They had resisted them in 1832, when they advocated the renewal of the charter for a national bank which forty years' experience taught them was necessary for the safe custody of the public treasure, and to preserve a sound currency. They struggled against the removal of the deposites, and they struggled in vain; and who would now look with the intelligence and candor of an honest man, to the present condition of things, and say that the prominent evils which affect the country did not flow directly from these sources? What were the evils affecting the country? The public money is in an insecure condition. It is under the protection of no law, and we have more money in the Treasury than is known how to dispose of. Thus the evils are insecurity and abundance at the same time. He repeated that he could do nothing, nor his friends, but see how far gentleman were disposed to go—what they were to do, what all their measures would come to. The majority had determined to adjourn within a month, and yet not a single step had been taken by Congress whose sole and appropriate duty it was, to guard the public money. It was indispensable for them, if they did not establish a national bank to provide for its security in deposite banks, and to take care that the deposites should be on a more enlarged scale; but not such a scale as enabled two or three banks in Ohio to refuse the notes of thirty-five other banks which were as solvent as themselves. It was also indispensable, that they should adopt measures to diminish the treasure; for this object, the bill to distribute the net proceeds of the public lands was as good as could be devised. He would not, however, make that measure a *sine qua non*, but would go for any other that should be expedient.—He would, in conclusion, now content himself by protesting against this and all other such tampering with the currency, he would do nothing more until the public were convinced, as they would be, by bitter experience, of their ruinous consequences, as regarded the security, and the prosperity of the property of the country, by the perfect prostration of all that confidence which ought and did, heretofore, exist between man and man.

The House of Representatives, took up the resolution hertofore offered calling on the Secretary of the Treasury for certain information in relation to the agency of the Deposite Banks:—and the amendment of Mr Wise providing for the appointment of a Select Committee on the same subject.

Mr Calhoun of Mass. addressed the House at much length in favor of the inquiry proposed by the amendment; which, however, he thought did not extend far enough. He moved to amend the amendment by adding the words, 'to inquire into the manner in which the public moneys have been used in the said banks, and into the securities.'

Mr Wise accepted the modification, and also modified his own amendment, so as to make it a part of the original resolution.

INTELLIGENCE.

DOMESTIC.

Florida.—An Extra from the office of the Savannah Georgian, dated 17th inst., mentions the arrival of the steamboat Santee from Picolata, via. Jacksonville. Gen. Eustis, with his division of 2000 men, had arrived at Pilaktikalia, the position assigned him by Gen. Scott, without seeing any Indians, except a small party headed by Euchee Billy, a chief, who was killed, with one or two of his men. The horses, belonging to the division of Gen. Eustis, were suffering much for want of forage.

Advices from Pensacola to the 9th, announce the arrival of the revenue cutter Washington, from Tampa Bay, which place she left on the 5th inst. At that time nothing had been heard from the army. The U. S. cutter Dallas, Captain Green, and a large boat expedition from the U. S. ship Vandalia, under the command of Lieut. M. Powell, sailed for Charlotte Harbor on the 2d inst. for the purpose of attacking a party of hostile Indians at the mouth of the Myacca river.

Neapolitan Indemnity.—We have it on good authority that five hundred thousand dollars in specie on account of the Neapolitan Indemnity, would be shipped from Havre by the packet of April 1st, and an equal sum by each of the two succeeding packets. In all, we may therefore expect a million and a half from this source.—*N. Y. Jour. Com.*

Eastern Railroad.—The citizens of Saco and Biddeford, in Maine, held a meeting on the 18th inst. at which resolutions were unanimously adopted, expressive of their disappointment at the postponement of the petition for a Rail Road from Portland to Portsmouth, on the lower route, by the Maine Legislature, and of their determination to 'go forward in the work as if they had obtained an act of incorporation, relying on the justice of a future Legislature for ultimate success.' It was likewise voted, that the Rail Road Committee make arrangements to have a preliminary survey of the route from Portland to Portsmouth forthwith, and to take all the necessary measures in futherance of the views of the meeting. —*Essex Register.*

New Cities.—The Hon. Leaverett Saltonstall is elated Mayor of Salem, and Doctor Elisha Bartlet for Lowell.

Professor Stowe will leave Cincinnati for Europe about the first of May. His main object is to select a library for Lane Seminary. That institution now has but 3700 volumes. It is his purpose to increase it to an equality with the best libraries in the United States.

The late Legislature also passed the following resolution which has been transmitted to Prof. Stowe:

'*Resolved*, by the General Assembly of the State of Ohio, That C. E. Stowe, professor in one the Literary Institutions of this State, be requested to colect during the progress of his contemplated tour in Europe, such facts and information as he may deem useful to the State in relation to the various systems of public instruction which have been adopted in the [illegible] and to make report thereof, with such practical observations as he may think proper, to the next General assembly.—*Cin. Journal.*

Fire in Providence Baggage Car.—The fire was first discovered by the smoke issuing from the sides of the car. On examination after it was got under, no marks of fire could be discovered on the outside or any evidence of sparks having got in through a chink in the planking or doors. The fire was in the centre of the baggage, and consumed or injured about a dozen trunks, &c. On examining the contents of the car, a box was found containing bottles of apothecaries' drugs—and as far as could be judged from the broken bottles, some of them had probably contained sulphuric acid—the breaking of which had caused the fire. This package had been smuggled into the car as baggage—as all frieght known as such is excluded from the baggage cars. It was the opinion of gentlemen who inquired into the particulars, that the fire did not arise from any sparks communicated from the engine.

Warren Bridge.—Gen. N. Austin is appointed agent of the Commonwealth, to take charge of the Warren Bridge.

Andover Seminary.—At a meeting of the Board of Trustees of the Theological Seminary at Andover, on Wednesday 20th inst. the Rev. Justin Edwards, D.D. was elected President of that institution, in place of the late Dr Porter. It is expected Dr Edwards will accept the appointment and soon enter on the duties of the office.

New Silk Factory.—We learn that the New England Silk Company, recently incorporated, have purchased land and formed contracts for the erection of a large factory building and several boarding houses, to be located near the Depot of the Branch Rail Road, in this town.

Arrangements have been made for performing all the necessary operations for the manufacture of silk goods, from the production of the raw material to the finishing of the nicest silk fabrics. A number of experienced workmen have been engaged, and from the well known enterprise and practical skill of our townsman, J. H. Cobb, Esq. the Agent of the Company, under whose direction the business will be transacted, it is presumed that this will be one of the most perfect establishments of the kind in the country.—*Dedham Patriot.*

Public Revenue and Deposites.—The Secretary states that the receipts into the Treasury during the quarter ending the 31st day of the last month, were—

From Customs,	$5,006,050
From the Public Lands,	5,439,650
Miscellaneous,	280,000
Total for the quarter,	$10,725,700

And that the amount of public money in the Treasury (that is, in the Deposite Banks,) on the 31st day of the last month, was $31,895,155.

Thus, it appears that the Revenue of the Government for the first quarter of the year was near *eleven millions* of dollars, and the amount of the public money now lying in the Pet Banks is *thirty-two millions* of dollars—and this enormous, this unheard-of surplus daily swelling by fresh payments into the Treasury.

Indian civilization.—Oseolo is said to have stated, at the commencement of hostilities, that he should not make war upon the defenceless women and children. Not being to blame, he said they ought not to suffer for the deeds of others.—This accounts for their general escape, in a warfare which has been so destructive to life and property. It has taken from the Indian depredations their savage character. The murder of Mrs Cooly and family is the only instance of an attack upon women and children. This savage act is said to have been committed by a party of stragglers, not under the control of any of the chiefs. This characteristic, evincing a considerable advance from a savage state, could not have arisen from a want of opportunity.—*Jacksonville Courier.*

The Buried Alive.—A gentleman from Vermont related to us a few days since, a case of remarkable preservation, which has not yet been published.

In the town of Washington, Ver. about the last of February, Mr Peter Woodman, accompanied by another man, commenced making a path under the edge of a hill, where the snow was very deep. They had progressed a considerable distance in the path, when a son of Mr W. a young lad, entered the path with a yoke of oxen. The father saw his son approaching him—after giving his attention to his work for a while, he looked back again—the path was filled by a slide of snow and neither oxen nor boy were visible. With speedy and anxious labor they opened the place where they were last seen—but nothing was to be found. The distressed father, now about hastening away to obtain the assistance of his neighbors, saw, some rods from the path, a slight motion for a moment in the snow. They commenced digging and soon found the head of one of the oxen. Life was extinct in both the oxen—it was probably the last convulsive throe that indicated on the outer surface where they were. The boy was found with his leg across the neck of one of the oxen, and showed scarcely any signs of life. It was not long before he began to revive, and was received by his joyful parent as from the jaws of death. He was probably buried beneath the snow twenty or thirty minutes. —*Portsmouth Journal.*

Auroral Lights.—Professor Olmsted, of Yale College, gives, in the New-Haven Herald of Saturday last, the following description of the aurora, which attracted so much admiration on Friday evening preceding.

Auroral Phenomenon Last night we were regaled with another exhibition of the Auroral Lights, in some respects even more remarkable than that of the 17th November.

It announced itself as early as a quarter before eight o'clock, by a peculiar kind of vapor overspreading the northern sky, resembling a thin fog, of the color of dull yellow, slightly tinged with red. From a bank of the auroral vapor that rose a few degrees above the northern horizon a great number of those luminous columns, called *streamers*, ascended towards a common focus situated as usual, a little south and east of the zenith, nearly or perhaps exactly at the magnetic pole of the Dipping Needle. Faint undulations played on the surface of the streamers, affording sure prognostics of an unusual display of this mysterious phenomenon. The light of the moon, now near its first quarter, impaired the distinctness of the auroral lights, but the firmament throughout exhibited one of its finest aspects. The planet Venus was shining with great brilliancy in the west, followed at small intervals by Jupiter and the Moon; while the large Constellation Orion and Leo, with two of the stars of the first magnitude, Sirius and Procyon, added their attractions. The sky was cloudless, and the air perfectly still.

There are but few examples on record, of the auroral lights displaying themselves with peculiar magnificence, in moonlight. One (which appears very nearly to have resembled the present) that appeared in Germany, November 17, 1607, has been much celebrated on this account.

Notwithstanding the presence of the moon, by half past ten o'clock, the auroral arches, streamers, and waves, began to exhibit the most interesting appearances. No well defined arch was formed, but broad zones of silvery whiteness, composing greater or less portions of arches, were seen in various parts of the heavens. Two that lay in the south, crossing the meridian at different altitudes, were especially observable. From each proceeded streamers, all directed towards the common focus. At the same time, those peculiar undulations called *Merry Dancers*, were flowing in broad and silvery sheets towards that point, writhing around it in serpentine curves, and often assuming the most fantastic forms. The swiftness of their motions, which were generally upward and often with their broadest side foremost, was truly astonishing. Toward the horizon the undulations were comparatively feeble; but from the elevation of about 30 degrees to the zenith, their movement was performed in a time not exceeding one second,—a velocity greater than we have ever noticed before, which was still distinctly progressive.

Five minutes after 11 o'clock, mean time, a few large streamers, of the whiteness of burnished silver, radiated from the common focus towards the east and the west. These were soon superseded by a mass of crimson vapor, rising simultaneously a little south of west, and north of east, and ascending towards the focus in columns eight or ten degrees broad below, but tapering above. These disappeared in about ten minutes, and the lights were subsequently a pure white, except an occasional tinge of red. During the appearance of the crimson columns, a rosy hue was reflected from white houses and other favorable surfaces, imparting to them an aspect peculiarly attractive.

From this time until half past two o'clock, our attention was almost wholly absorbed in contemplating the sublime movements of the auroral waves. They evidently were formations entirely distinct from the columns, which either remained stationary, or shot up a broad stream of white light [illegible] while the waves apparently occupied a region far below them.

At half past two o'clock, a covering of light clouds was spread over a large portion of the sky, and our observations were discontinued. At this time, although the moon was down, yet its absence produced little change in the general illumination. The landscape appeared still as if enlightened by the moon, and it was easy to discern the time of night by a watch, from the light of the aurora.

The exact position of the focus, it was not easy to determine. At 12 oclock I fixed it at three degrees north of Arcturus, (Declination 23 deg., Right Ascension 129 deg.,) and being shortly afterwards joined by my friend Mr A. C. Twinning, and comparing notes, we found that we differed in this location of the focus only half a degree. Mr T. made a number of observations both before and after the foregoing, and came to the conclusion, that the focus was not perfectly stationary, but had a slight motion northward until after one o'clock, when it began to return. Its mean position, however, was such as to leave no doubt on our minds, that it was coincident or nearly so, with the pole of the dipping needle.

We were accidentally prevented from making observations on the magnetic needle. The barometer was at 30.3, and remained nearly stationary during the night. The thermometer, at 12 oclock, was 32 deg., and fell during the following two hours to 30 degrees.

The repeated occurence of late of remarkable auroral exhibitions, indicates that we are passing through one of those periods, which recur after long intervals when this phenomenon presents itself with unusual frequency and magnificence. O.

Yale-College, April 23, 1836.

AN ACT to provide for the better instruction of youth employed in Manufacturing Establishments.

Be it Enacted, &c. as follows:—SEC. 1. From and after the first day of April, in the year eighteen hundred and thirty-seven, no child under the age of fifteen years shall be employed to labor in any manufacturing establishment, unless such child shall have attended some public or private day school, where instruction is given by a teacher qualified according to the first section of the twenty-third chapter of the Revised Statutes, at least three months of the twelve months, next preceding any and every year, in which such child shall be so employed.

SEC. 2. The owner, agent, or superintendent of any manufacturing establishment, who shall employ any child in such establishment contrary to the provisions of this act, shall forfeit the sum of fifty dollars for each offence, to be recovered by indictment to the use of Common Schools in the towns respectively where said establishments may be situated.

Approved by the Governor, 16th April, 1836.

FOREIGN.

London papers have been received to the 17th March.

The Citadel at Plymouth had been destroyed by fire, and the town Major, aged 76, and his two daughters, aged 23 and 15, perished in the flames.

The son of the Duke of Coburg, who is about to espouse the young Queen of Portugal, had arrived in London on his way to Lisbon.

LONDON, March 17.—By accounts received from Paris this morning, we learn that the delirium of the king of Prussia was making alarming progress. If letters from Coblentz can be credited, on the least irritation experienced by his Majesty, they were obliged to use measures to prevent him from committing violence on the persons who were with him.

Lord Brougham.—We learn with sincere pleasure that Lord Brougham's health has materially improved within the last two or three weeks; but it is not considered advisable that he should return to London till after the Easter recess.—*Leeds Mercury.*

Conflagration at New York.—Saturday a public meeting was held at the Freemasons' Tavern [London] for the purpose, as stated in the bills, of raising a subscription for the relief of the sufferers by this calamity.

From Bermuda.—A Bermuda paper under date of March 22, has the following:

The Racer, captureed on the 8th March the Porteguese brig Vigilante, with 251 Slaves on board. She was sent to Nassau.

H. M. ship Chamelon, captured on the 3d inst. the slave Brig Recontari, alias Tafira, pierced for 16. The Recontari was, after a long chase, during which, her guns, anchors, boats, &c. were thrown overboard, run on shore on the East end of Cuba; and 80 of her slaves forced on shore; 30, principally women, were drowned, in attempting to land. The brig was however got off, and with 188 slaves taken into the Havana.

Texas.—The news from Texas is very contradictory. On the one hand it is stated that the Mexicans had been repulsed in their attack on Goliad, with the loss of 300 killed and a great number wounded; on the other, that Col. Fannin and his 450 men who garrisoned the Fort, had all been slaughtered. A third story is, that Col. Fannin had abandoned the Fort and blown it up, to prevent its being of service to the Mexicans.

The National Intelligencer says that there are letters in Washington, which state that Santa Anna was in posssession not only of Goliad but also of Matagorda. The Intelligencer cautions the public about believing the exaggerated accounts of the war which are derived from Southern papers.

Texas.—By the latest accounts from the scene of war (March 28) it appears that Gen. Houston had retreated 28 miles from the Colorado on the 26th March, the enemy having advanced to the opposite shore.—San Felipe had been burnt by the inhabitants; it was also the intention of the people to burn Bell's Landing and Brazoria, should the Mexicans approach. Intelligence had been received at the mouth of the river, that Col. Fannin had capitulated on condition not again to serve against the Mexicans, but that the next morning the garrison was put to the sword. No official information, however, had been received, and it was not generally believed.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who may write for them will be promptly supplied. tf a16

MARRIAGES.

In New Bedford, 25th inst. by Rev. Mr Robbins of Boston, Rev. Joseph Angier, to Elizabeth, daughter of Joseph Rotch.

In Stockbridge, Rev. Samuel P. Parker, of Boston, to Miss Catharine Eliza, third daughter of Dr Thadeus Pomeroy, of S.

In Springfield, by Rev Dr Osgood, Mr George Kingsley, of this city, Professor of Music, to Miss Mary D. Dwight, of the former place.

In New York, 26th inst. by Rev. Dr McAuley, Rev. N. Benjamin, of Williamstown, Mass. Missionary to Greece, to Miss Mary G. daughter of Samuel G. Wheeler, Esq. of N. Y.

In Scituate, by Rev. Mr Sewall, Mr David Briggs to Miss Charlotte, daughter of Mr Seth Bradford.

DEATHS.

In Cambridge on Wednesday evening, William Hilliard Esq. for many years Deacon of the First Church in Cambridge. Mr Hilliard was for several years a representative to the General Court, and held at different times important municipal offices. He was known for a long period as extensively concerned in the business of a bookseller and publisher. He was a pious and industrious man, and was widely known and respected by all who knew him.

In Brighton, Mrs Sarah P. wife of Dr J. M. Whittemore, 29.

In this city, Mr Caleb Hayward, Clerk of Faneuil Hall Market.

In Jefferson, Rev. William Allen, aged 58. He had been for 27 years pastor of the First Baptist Church in that town.

In Grove, Alleghany County, N. Y. Capt. Charles Miel, 102. He was a native of England, served in the Old French war with Wolfe, and entered the revolutionary service as Lieutenant.—He was in the battles of Lexington and Bunker Hill, and was a captain under Montgomery before Quebec—afterwards in the battle of Monmouth, and served to the end of the war.

In Richmond, Va. 22d inst. Mr John L. Cook, one of the Editors of the Richmond Enquirer, 53.

MIDDLESEX HIGH SCHOOL IN CAMBRIDGE. This school is to be opened for Young Ladies, on Monday the 6th day of June next, in the House formerly the Mansion-House of Judge Dana, and lately owned and occupied by Bishop Hopkins. The Trustee of the above School have engaged an experienced and successful teacher, Mr David Mack, now Preceptor of Friends Academy at New-Bedford, as Preceptor. Applications for the admission of pupils may be made to either of the Trustees, viz. J. T. Buckingham, Isaac Livermore, A. B. Muzzey, R. H. Hodges, Charles Everett, Aaron Rice, J. B. Dana, J. L. Brigham, or to SIDNEY WILLARD, Pres. of the Trustees. Cambridge, April 27, 1836.

TERRIBLE TRACTORATION.

TERRIBLE TRACTORATION and other Poems, by Christopher Caustic, M D., Third American Edition. Just received by James Munroe and Co. Boston Bookstore, 134 Washington st. apr 30

NEW BOOKS.

New Books published and for sale by James Munroe & Co.

THE man of honor, 2 vols 12mo.
The Way to do Good, by Abbot 1 vol. 12mo.
Terrible Tractoration and other poems, 1 vol. new ed.
Silliman's Journal, No. 61, for April.
Paris and Parisians, by Mrs Trollope, 1 vol. 8vo.
Memoirs of Count Grammont, new edition.
The Hamlets, by Miss Martineau—1 vol 16mo.
Ben Brace, by Capt. Chamier, R. N.
History of the Reformation, being vol 4, Ware's Sunday Library.
The Farm Yard.
Peep of Day
The Village Boys
Lectures on Slavery, by Rev. Benjamin Godwin, D.D. 1 vol 12mo.
German Parables, by Crummacher, 1 vol 16mo.
The Basket of Flowers, by Rev. G. T. Bedell
Christian Radicalism, by William Withington
Life and Writings of Dr Bedell, 2 vols 8vo
The Village Blacksmith.
Capt. Marryatt's Complete Works, 2 vols 8vo.
Miss Beecher's Letters on the Difficulties of Religion.
Poor but Happy.
Allan's Life of Walter Scott, 1 vol. 8vo.
Philosophy of Living, vol 77, Family Library, 1 vol
History of Tom Jones, with Illustrations, 2 vols 12mo
Oliver's Conveyancing, new edition, one vol 8vo.
Sartor Resartus, 1 vol 12mo.
Boston Bookstore, No. 134 Washington st. a 30

SUNDAY SCHOOL LIBRARY.

THE list of New Books commenced in the last Register is now continued, so far as they have been received. BENJAMIN H. GREENE, 124 Washington street.

No. 2.

Rich Boys and Poor Boys, by Mrs *Hofland*, (now in press.)
Poor but Happy, or, the Villagers of Ban De La Roche.
Sketch of my Friend's Family.
Hebrew Customs.
The Shepherd of Salisbury Plain, new edition.
The Good Son.
The Autumn Walk.
Amelia Finley; on the careless Reading of the Bible Reproved.
The Errand Boy
The Parent's Present
NB. All the above are bound volumes.

—ALSO—

The following valuable publications of the 'Boston Sunday School Society.'
Ellen and Mary, on the advantages of Humility
The Happy Valley
Happy Days
Sister's Gift 2 vols.
Patrick Clary, or the Young Irish Emigrant.
The Carter Family, or nine pence a week is how much a year.
Mary Smith, or the poor little girl who knows how to do good.

The above, together with a great variety of Books of an approved character, not here mentioned, will comprise as good an assortment, as can be found in the city. ap. 30.

LACON, NEW EDITION.

LACON, or Many Things in Few Words; addressed to those who Think. By Rev C. C. Colton, A. M. For sale by Munroe and Co.
Boston Bookstore 134 Washington st. apr 30

THE WAY TO DO GOOD—just received by JAMES MUNROE & CO. The way to do Good, by Jacob Abbott, author of Young Christian, Corner Stone, &c. Boston Bookstore, 134 Washington st. apr 30.

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
a 23 tf

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SATTUCK & Co. f 27

GALL'S WORKS

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street.
m 19 tf

LIBERAL PREACHER.

JUST Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of Boston.—'A Life of Prayer.'

WORKS IN PRESS.

JAMES MUNROE & Co. will publish the following new works in a few days—
History of the Reformation, 1 vol. 16mo
The Hamlets, by Harriet Martineau.
No. 6 Ware's Scenes and Characters. a 23

RICH AND POOR BOYS.

THE Subscriber has in Press, a new work, entitled 'Rich Boys and Poor Boys,' by Mrs Hofland; to be out in about a fortnight.
BENJ. H. GREENE, 124 Washington st.
a 23 3t

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published, comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by
m5 8t RUSSELL, SHATTUCK & CO.

STATIONARY.

S. G. SIMPKINS, Court st., corner of Brattle st. has just received, a good supply of Letter Paper; Cap and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink; Slates; English Quills.—Also for sale,

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of col'd Toys.

SCHOOL BOOKS.—A general assortment of School Books; and Copy Books at the lowest prices by the dozen or single.

FINE CUTLERY.—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES.—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces; Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Inkstands; Albums, with tinted paper; Perryan Pens; Windsor Soap; Kidder's superior Indelible Ink. a 2

*NEW STEREOTYPE EDITION OF CHANNING ON SLAV

POETRY.

FOR THE REGISTER AND OBSERVER.

'FROM EVERLASTING TO EVERLASTING THOU ART GOD.'

Ages have passed away!
Still rolls the glorious sun,
As bright and beautiful, as when
His course was first begun.

Still burn the shining stars,
As when those voices rang,
With joy through heaven's etherial courts,
And they together sang.

Ages have passed away!
Still flows the restless sea
Onward in majesty, as when
God gave those bounds to be.

And still his bow is bent,
A cov'nant, sure, on high,
With tints unsullied, now, as when
God hung it in the sky.

Ages have passed away!
And still man walks the earth,
God's image stamped on him remains
Fixed as at Adam's birth.

Still rolls the glorious sun,
And still the stars shine on,
And still the earth and sea obey,
For God is on the throne! I. T. F.

FOR THE REGISTER AND OBSERVER.

'THE TIME OF THE SINGING OF BIRDS HAS COME.'

List to the gladsome song
That rings through hill and dell!
The grateful peal prolong,
Ye birds, your joy to tell;
And man shall join his nobler lays
To spread the common Maker's praise.

Fear not, ye winged ones,
Though storms and cold yet come;
The warmth of genial suns
Shall cheer your northern home,
And He will for your wants provide
Who e'er has been your guard and guide.

The swelling buds declare
The vernal foliage nigh;—
Your Maker's watchful care
Will spread for you on high
A shelter when the cold storm beats
And from the scorching summer heats.

Then wake the gladsome peal!
Pour forth a louder strain!
Proclaim the joy ye feel
On every hill and plain;
And echo from your dwelling-place
Man's loftier praise for richer grace. M.

FOR THE REGISTER AND OBSERVER.

TO A LADY, RUSTICATING FOR HEALTH.

Lady! a loving benison pursue thee,
And granted be the earnest-hearted prayer
That the pure gales of hill and vale may woo thee,
And thou be won, and well reward their care.

May they replant on that attenuate cheek
The delicate rose, which sickness thence did tear,
And with its native vermeil once more streak
The lily spreading now all tintless there.

And be thou yet, as evermore, the light
Of numerous eyes,—of one fond heart the rare,
The priceless treasure,—and may no chill blight
Sear the gay hopes Life's opening prospects wear.
D. H. B.

FOR THE REGISTER AND OBSERVER.

STANZAS.

There is a flower that watches,
At dawn of day,
For the sun, and catches
Its first bright ray,
And ever turneth,
Till day is done,
With love that yearneth
Toward the sun—
Thus should our hearts be—looking ever
Up to our God with a constant endeavor;
And e'en though our sky may sometimes lower
Still turn to him like that simple flower!

There's a bird that sweepeth,
With tireless wing,
And o'er the Earth keepeth
For aye wandering—
It rests not—it droops not—
But proud of its birth,
Its bright pinion stoops not—
To touch this dark earth!
And thus should the soul be—ever aspiring—
Pressing upward and onward with wing untiring—
Casting with rapture Earth's shackles abroad
For the pure air of heaven and the glory of God.
March 22, 1836. C.

BIOGRAPHICAL.

[From the Herald of Peace.]

MEMOIR OF ANTHONY BENEZET.

(*Continued.*)

The sympathy of the benevolent mind of Mr Benezet for the native Africans, whom the slave-dealers suddenly and violently tore from their homes, by which the closest and most endearing ties of nature were dissevered, extended to these victims of the insatiable avarice of the white man in their subsequent state of slavery. He endeavored, by his writings and personal exertions, to meliorate their condition; and by producing upon the mind of the public a conviction of the unlawfulness of slavery, ultimately 'to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free.' Indeed, the slave-trade and slavery are crimes so closely allied, that the condemnation of one must follow in the wake of the other. Of this we have an instance in the following letter from the celebrated orator and statesman, Patrick Henry, to a correspondent who had lent him one of Benezet's works against the slave-trade.

'*Hanover, Jan.* 18, 1773.

'DEAR SIR,—I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave-trade. I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this most abominable practice has been introduced in the most enlighted ages. Times that seem to have pretensions to boast of high improvements in the arts and sciences, and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny which our more rude and barbarous, but more honest, ancestors detested.

'Is it not amazing that, at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty, that, in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle, and generous; adopting a principle as repugnant to humanity as it is inconsistent with the Bible, and destructive to liberty? Every thinking honest man rejects it in speculation. How few, in practice, from conscientious motives!

'Would any one believe that I am master of slaves of my own purchase? I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them.

'I believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence of slavery. If we cannot reduce this wished-for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.

'I know not where to stop. I could say many things on the subject, a serious view of which gives a gloomy perspective to future times.'

Above sixty years have elapsed since this denunciation of slavery was written; and, alas! what efforts have been used by the lawgivers of those states where this 'lamentable evil' of slavery exists, to 'abolish' it? The enlightened and liberal mind in which so reasonable an expectation originated, no longer abides on earth, to aid, with its comprehensive energies, the long-delayed work of mercy and of right. But we think a prospect of better times may be seen in the vista of the future. The subject of slavery, with a view to its abolition, has been introduced into some of the State Legislatures; and there appears more of a disposition to look the evil in the face in order to get rid of it. The friends of the negro must endeavor to lead the slave States to a further consideration of the subject, which will certainly lead to an entire removal of the evil. Every attempt at intimidation or coercion will only aggravate the evil, by removing to an indefinite distance any prospect of abolition.

At that interesting period, when the Society of Friends was occupied with those considerations which led to its purification from the iniquity of slavery, Mr Benezet took an active part in promoting that righteous work. His ardent and pathetic communications on this subject, in the select assemblies of his brethren, were powerful and irresistible. He awakened the unconcerned, confirmed the wavering, and infused energy into the most zealous. On one occasion, during the yearly meeting of the Society at Philadelphia, when that body was engaged on the subject of slavery, as it related to its own members, some of whom had not wholly relinquished the practice of keeping negroes in bondage, a difference of sentiment was manifested as to the course which ought to be pursued; and it appeared doubtful which opinion would predominate. At this critical juncture, Benezet left his seat, which was in an obscure part of the house, and presented himself, weeping, at an elevated spot, in the presence of the whole assembly, whom he thus addressed: '*Ethiopia shall soon stretch out her hands unto God.*' (Psa. lxviii. 31.) He said no more: under the solemn impression which succeeded this emphatic quotation, the proposed measure received the unanimous sanction of the meeting. The narrative,* from which, chiefly, we compile this Memoir, does not mention the date of this transaction; but, in 1776, a law was passed which enacted, that the owners of slaves, who refused to execute proper instruments for giving them their freedom, were to be disowned as members of the Society.†

Having been instrumental in breaking the chain of slavery, so far as the Society of Friends had been concerned in it, Mr Benezet only watched the progress of events to extend his benevolent exertions towards carrying into effect this act of justice to the wronged negro beyond the pale of his own religious community. An opportunity offered, during the sitting of the Pennsylvania Legislature in 1780, when the subject of slavery came under its consideration. He had private interviews with every member of the government, pleading the rights of the negro to his freedom, and thus he no doubt essentially contributed to the enactment of a law, for which that session is memorable, for the gradual abolition of slavery in Pennsylvania.

A free negro, though living in a state where slavery does not exist, is liable to be kidnapped, transported into a slave State, and there sold. This nefarious practice did not escape the vigilant eye of Benezet. His agency in restoring to their freedom a number of kidnapped black people gave rise to a Society for the relief of free negroes unlawfully held in bondage; since incorporated with ample authority, and over the deliberations of which have successively presided, Dr Benjamin Franklin, James Pemberton, Dr Benjamin Rush, and Dr Caspar Wistar.

He was one of those who, influenced by a concern for the welfare of the Indians, were induced, in the year 1756, to form a Society entitled '*The Friendly Association for Regaining and Preserving Peace with the Indians by Pacific Measures.*'

Of this '*Friendly Association*,' Anthony Benezet was an active and useful member, having been several times elected one of the sixteen trustees who managed its affairs. In the prosecution of his duty in that capacity, he attended several conferences which were held with the Indians in their own country; cheerfully enduring the fatigue, privation, and exposure, consequent to travelling in a part of the province then almost a wilderness. He also early saw, and suggested, the propriety of endeavoring to convey to the inhabitants of the forest the knowledge of agriculture and domestication; and directed, by his will, that a part of his estate should be applied to the education of Indian children. These he conceived to be the most judicious preparatory measures for leading the minds of the aborigines to the substantial blessings of the gospel of our Lord and Savior Jesus Christ.

In the year 1763, when Sir Jeffery Amherst, commander-in-chief of the British forces, was at New York, preparing to open a campaign against the Indians for some outrage committed by them, Benezet, anticipating with horror the wide spreading devastation which must be the effect of hostilities with the natives, addressed a letter to the general to dissuade him from his purpose, by representing the provocation which the Indians had received from the English, who, with impunity, encroached on their lands, and broke their treaties with them; the letter is an important document, but too long for insertion in this place.

* Memoirs of the Life of Anthony Benezet, by Roberts Vaux. English edition. W. Alexander, York.

† Clarkson's History of the Abolition of the Slave-Trade, vol. i. p. 145.

(*To be continued.*)

MISCELLANEOUS.

[From the correspondence of the Universalist Union.]

ENGLISH STEAMBOATS.

On Tuesday evening, Sept. 29, I went on board a steamboat bound for Hamburg. As these boats leave London early in the morning, it is more convenient to sleep on board the preceding evening. There is a marked difference between the English steamboats and those in America. In the former, all the machinery is below. This is actually necessary for boats which have to encounter the heavy seas and high winds on the coasts of Great Britain. The fuel made use of is coal, and it has the very unpleasant effect of rendering the boat both black and smutty. Every thing you touch, on deck, leaves an imprint on your hand, giving you palpable demonstration of the atmosphere by which you are surrounded. To counterbalance these lighter evils, you have the comfortable assurance from the material used, that there is no danger of taking fire: an important consideration, where escape in such an event would be impossible. There are some other advantages in having the machinery below. You escape much of the noise, scarcely indeed hearing her machines at work when you are in bed, and you feel the jarring of the engine far less sensibly. The speed of these boats is nearly the same as the American. The captain says, that wind and tide favoring, they have gone at the rate of fifteen miles the hour. They are most excellent sea boats, to which my experience already testifies; for we had, during twenty-four hours, as hard a blow and rough a sea as I ever experienced in the channel. Fortunately the wind was fair, and the rolling waves only served to propel us forward to the desired haven.—Sometimes the gales are so heavy on the North Sea and the Baltic, that boats have to put back, or make for the first place that presents them with a shelter. After being buffeted about in a rough sea, when all around you was sickness and distress, it was very agreeable to my feelings to find myself quietly seated at breakfast on Friday morning, having entered the river Elbe, on which Hamburg is situated. I was very forcibly reminded, while sailing up this river, of Canadian scenery, as found on the banks of the St Lawrence, between Montreal and Quebec. The land is low, forest scenery unknown, and the style of building, both of houses and churches, not dissimilar to those which characterise the seignorial territory of the lower Province.

SWISS CLOCKS.

Brooks's letters from Europe, contain a great deal that is not only instructive, but amusing. The following is a description in his last of some of the public clocks in Switzerland:

'The funniest thing I saw at Basil, was the clock upon the bridge. All this Switzerland is indeed remarkable for a fancy in clocks, and for queer devices.—Geneva, you know, sends watches all over the world. The clock here, in an embrasure of a tower of the bridge facing Germany, is connected with a head cinctured with a diadem, which continually protrudes and draws in its long tongue, moving the eyes at the same time. The object of such a figure, was to bully the people who lived across the Rhine, when the people of Basil were in hostility with them.—Over the river, a bully often came out to mock, and make grimaces at the citizens of Basil. The citizens of Basil not daring to come out their walls to meet the bully and his hostile friends in hostile array, put up this image, so fantastic, to bully for them night and day;—and thus its tongue and its eyes were ever mocking the living bullies on the German side. At Soleure, they have another fantastic clock. Death stands on one side of the face of the clock, and a man on the other. Whenever the clock strikes, Death just slightly moves his spear, and the man strikes his heart and shakes his head, as if to say, 'O you will have me at last!!!' Here, at Berne there is a clock tower, almost in the centre of the chief street, with two fine durk dials, with gilt cyphers, marking the hours and minutes, and a third dial indicating the phases of the moon, the signs of the Zodiac, and the months of the year. Near this is a piece of mechanism, curious enough, and which was the *chef d'œuvre* of its day. A pheasant, (in wood) crows twice a minute before the hour sounds, and twice after it has sounded. A funny figure with a bawble head dress, also announces the hour, by striking with two little knockers upon two little bells:—and at the same time a troop of bears, (the emblem of Berne,) in different postures, run round a little circle. Another figure sitting on a throne, counts the hour by opening his mouth; and at the same time he drops his sceptre, and turns the hour glass in his hand. Yet another figure, a little lion, at each hour bends his body, and slightly bows his head. Far up in the steeple, an antomaton is seen, all armed, which strikes with a hammer upon the clock, and sounds aloud all the hours. I have seldom been more amused than in observing this ludicrous play of machinery.'

OPINIONS ABROAD.—The immense surplus revenue that we have, excites the astonishment of all the Europeans. They forget that they might have the same, if their armies were only of 1000 men, instead of some hundreds of thousands. The French journals see in the recomendation of the President to strengthen the Militia, the germ of a standing army, and, therefore, the downfall of the republic! Europeans are always seeing our Republic to tumble down, but it won't oblige them yet. What would many of them give, if they could erase from the earth the bright example of a People governing themselves! The English journals complain, that the horrible excesses of the Lynch law men have not been alluded to. Republican as I am, I must confess that this mode of butchering men is altogether too republican for me. If asked for a defence, the only one I can make, is, that there are assassins in all governments—robbers and man-butchers too. They *Burke* people even in England. Gov. McDuffie's Message is read as a moral curiosity. South Carolina is a strange State with strange ways, and McDuffie is the strangest of her sons. Every family has one child whom the father and mother allow to do as it pleases. South Carolina is a little spoilt; and Mr McDuffie has had the courage to advance some arguments that the world has forgotten for a thousand years.—*Brooks, in Paris.*

SUGAR OBTAINED FROM INDIAN CORN.—M. Pallas, lately presented to the Academie des Sciences of Paris, a sample of this substance, extracted from the stem of the plant, which has been found to contain nearly six per cent of syrup boiled to forty degrees, a part of which will not crystalize before fructification, but it condenses and acquires more consistency from that period to the state of complete maturity. The most favorable time to obtain the greatest quantity of sugar, is immediately after the maturity and gathering of the fruit. The matter left after the extraction of the sugar is capital to feed cattle or to make packing paper.

[From the correspondence of the Universalist Union.]

JEWS IN HAMBURG.—There exists in Hamburg a degree of antipathy against the Jews, amounting to hatred, and which is but too plainly developed by illiberality and persecution towards this despised and injured race of men. An instance which I shall now mention, is a case in point, and testifies to the truth of my remark. There is a very genteel and elegant coffee house, to which only admission can be obtained by obtaining a ticket from some subscriber whose residence and religion is known. The chief object is to exclude the Jews: and no one can enter without first obtaining this ticket of admission to the door-keeper. By the politeness of a gentleman whom we accidentally became acquainted with, and from whom we received much civility, my friend and myself were furnished with tickets, and thus were permitted to enter this 'sanctum sanctorum' of Christian liberality. All strangers easily obtain admission through the intervention of any subscriber, if it is only satisfactorily ascertained that they are not Jews. The Christians in Hamburg, must have some different heaven in contemplation from the orthodox generally, for it would afford them no happiness 'to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.'

FRANKLIN. The Philadelphia Franklin Fund originally amounted to $4,444 44—to be loaned in small sums to young mechanics, at 5 per cent. interest. The present amount of the fund, including interest due, is $31,615 44. Dr F. calculated that, at the end of 100 years it would amount to $581,640, of which he recommended that $450, 000 should be applied to public purposes, and the balance left to accumulate for another century, at the end of which period he supposed that it would amount to upwards of 17 millions of dollars, which is to be divided between Philadelphia and Pennsylvania.

The Boston Franklin Fund, for the aid of young mechanics, amounted on the first of May last, with its accumulation, to $21,476. It is also connected with a prospective calculation, and an eventual appropriation of its increase, or a part of it, to supplying the city with fresh water.

Dr. Franklin has been dead 46 years.

THE NORTH AMERICAN REVIEW.

No 91, *for April* 1836.

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I. Popular Poetry of the Teutonic Nations—1. Volkslieder der Deutschen. Eine vollstandige Sammlung u. s. w. durch Fr. Karl, Freiherrn von Erlach Mannheim.—2. Hollandische Volkslieder. Gesammelt und erlautert von Dr Heinrich Hoffmann.—3. Danske Viser fra Middelalderen, etc. collected by Nierup, Rahbeck, and Abrahamson.—4. Svenske Folkvisor, by Geijer and Afzelius.

II. Moral Philosophy. 1. The Elements of Moral Science. By Francis Wayland, D. D.—2. Christian Ethics; or Moral Philosophy, on the Principles of Divine Revelation. By Ralph Wardlaw, D. D. From the Second London edition, with an Introductory Essay. By Leonard Woods, D. D.

III. The Alcestis or Euripides, with Notes. 1. The Alcestes of Euripides, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.—2. The Bntigone of Sophocles, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.

IV. The History of Rome. The History of Rome. By G. B. Niebuhr.

V. Professor Hitchcock's Report on the Geology, etc. of Massachusetts. Report on the Geology, Mineralogy, Botany and Zoology of Massachusetts, made and peblished by order of the Government of that State. With a descriptive List of the Specimens of Rocks and Minerals collected for the Government. Illustrated by numerous Wood Cuts, and an Atlas of Plates. By Edward Hitchcock.

VI. History of Concord. 1. A History of the town of Concord, from its earliest Settlement, to 1832; and of the adjoining Towns, Bedford, Acton, Lincoln and Carlisle; containing various Notices of County and State History, not before published. By Lemuel Shattuck.—2. An Historical Discourse, delivered before the Citizens of Concord, 12th September, 1835, on the Anniversary of the Incorporation of the Town. By Ralph Waldo Emerson.

VII. A Discourse on Natural Theology. 1. A Discourse on Natural Theology, showing the Nature of the Evidence and the Advantages of the Study. By Lord Brougham, F. R. S.—2. Lectures on the Atheistical Controversy; delivered in the Months of February and March, at Sion Chapel, Bradford, Yorkshire. Forming a First Part of a Course of Lectures on Infidelity. By the Rev. J. Godwin; with additions by W. S. Andrews.

VIII. The Social Condition of Woman. 1. Memoirs of Celebrated Women of all Countries. By Madame Junot.—2. Noble Deeds of Woman, in various Ages and Nations. By Mrs D. L. Child.—4 Legeuve, Le Merite des Femmes.

IX. The Legal Profession in England. The Sixth Report of the Common Law Commissioners on the Inns of Court.

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April 9.

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Extract from the Preface.

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